

# Christian Herald

NOVEMBER • 1955

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HOW TO CHOOSE BOOKS FOR CHRISTMAS GIVING

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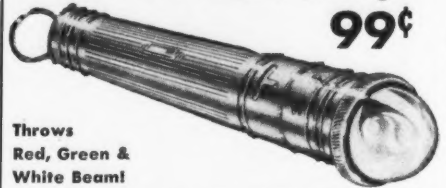
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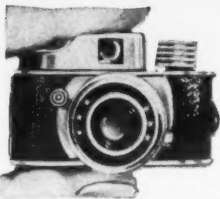
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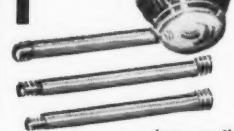
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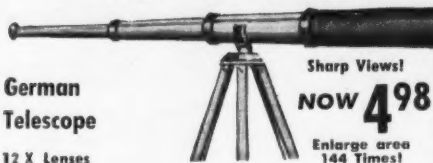
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## all in the family

Islander Marion Coleman (*Where Are the Nine?* p. 33) lives with her mother on a charming subtropical island off Florida's west coast.



She loves the Community Church she helped organize, where she has been Sunday-school superintendent for 24 years. Making music, writing poetry and children's stories and raising "pedigreed alley cats" are among her interests.

**Fun.** "This business of being a children's book editor is more fun than anything I know," says Edith Patterson Meyer (*Children Are Reading More*, p. 82). Her own childhood was spent in a New England Methodist parsonage and for the last ten years she's been in charge of children's interests at Abingdon Press.

**People** were so interesting to George D. Halsey (*How Do You Measure Up?* p. 34) even as a university student that he switched from an engineering course to personnel. For 35 years he has been a personnel director, first for a large department store and then the Farm Credit Administration. Seven of his books on personnel management have been published, one translated into Swedish. Special pride is his professor son now in Europe pursuing his specialty—physical chemistry—thanks to a Guggenheim fellowship.



**One-time** CHRISTIAN HERALD editor Stanley High makes a welcome visit on page 27 with *Cleo Blackburn's Grand Design*. On the *Reader's Digest* staff since 1940, he has traveled widely, concentrating on political events and international affairs, also writing religious articles. An active churchman, his home is in Darien, Conn.

**Christmas** is coming! And with it, a Christmas CHRISTIAN HERALD, from the cover painting, showing the kind of old-time winter scene that warms the cockles of the heart to behold, to a heaped-up holiday serving of stories and articles to make this Christmas more richly blessed. For example, there's Margaret Sangster's gentle story of shepherds in their fields—*Look Ye to the East*, and Anne West's uranium boom-town tale, *Christmas Fever*. A disillusioned giver tells of the new ingredient she wrapped with her gifts, and you look in on *Christmas in Vermont* by way of gay, revealing photographs. Be sure to be with us in December!

NOVEMBER, 1955

# Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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discovered that not only is a daily minimum of vitamins and minerals, in one form or

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another, absolutely indispensable for proper health... but some people actually need more than the average daily requirements established by the National Research Council. If you tire easily... if you work under pressure, or if you're over 40 or subject to the stresses of travel, worry and other strains... then you may be one of the people who needs this extra supply of vitamins. In that case, VITAFAST C. F. CAPSULES may be "just what the doctor ordered"—because they contain the most frequently recommended food supplement formula for people in this category! These are safe high-potency capsules... and this nutritional formula has already helped thousands upon thousands of people who were run down, listless, and in need of just the help this formula can provide!

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be sure you're getting exactly what the label states... and that you're getting pure ingredients whose beneficial effects have been proven time and time again!

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Now, since the supply of capsules that we can give away free is necessarily limited, we urge you to act at once. You risk nothing; the cost of the capsules is ours. So don't miss out on this marvelous opportunity. Fill in the coupon now and send it today.

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Please send me free a 30-day supply of the proven VITAFAST CF (Comprehensive Formula) Capsules, and full information about the VITAFAST plan. I am not under any obligation to buy any additional vitamins, and after trying my free sample supply, I will be given the opportunity to accept or reject the benefits and substantial savings offered by the VITAFAST Plan. In any case, the trial month's supply of 30 VITAFAST Capsules is mine to use free.

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DOCTOR POLING

## Answers Your Questions

### Christian Soldiers

- *I have been told by an earnest friend, who is a "conscientious objector," that in the first three centuries no Christian could go to war. True?*

KANSAS J.T.

I have no better answer to the above question than the answer given to a similar question by Professor Floyd V. Filson of McCormick Theological Seminary:

"Considerable evidence shows that from A.D. 175 on, there were Christians in the Roman Army. For the century before that, such evidence is lacking; possibly Christians served as soldiers (I suspect they did), but certainly not in great numbers. The New Testament does not forbid military service. John the Baptist assumed that the soldiers who questioned him would continue to serve (Luke 3:14). Jesus praised the faith of a centurion (Matthew 8:10). The centurion at the Cross spoke in reverence about Jesus (Mark 15:39). Cornelius the Centurion believed (Acts 10:44-48). There is no sign that such military men gave up their military position. The New Testament writers consider them acceptable as disciples. I see no evidence in the New Testament that a soldier could not be a Christian."

### Chain Letters

- *I have received a chain letter which seems to have a good purpose. Among the signatures is that of a clergyman. What is your opinion?*

NORTH CAROLINA (Mrs.) A.J.W.

Always I destroy chain letters. The whole business is unworthy and frequently evil. The fact that a preacher signs a particular letter does not change my opinion.

### Rachel's Husband

- *Please give me the name of Rachel's husband.*

CONNECTICUT J.T.

Jacob, a son of Isaac, was Rachel's husband. She was his second wife since, through the chicanery of her father, Jacob was first deceived into marrying Leah, Rachel's older sister.

### Writing on the Wall

- *Do you think that the United States is in danger of becoming as complacent in the face of Communism's threat as was Belshazzar when, through indifference to the coming of the Medes and Persians, he saw the writing on the wall—only after it was too late?*

VIRGINIA S.L.

Indifference, which is complacency, is, I think, the greatest menace to our national life. Equally it is the greatest menace to democracy and freedom. Indifference is dry-rot within. We could, of course, become as complacent in the face of the threat of Communism as was Belshazzar in his time. I am glad to believe that we are not now in imminent danger of doing this. But always vigilance and eternal vigilance is the price of freedom.

### Talking Bible

- *In our town is a blind couple who have only an existence income and who cannot read Braille. They cannot pay for a Bible on records—would you know of anyone who has a used set of records that they would give? I would care for this but I am an unsalaried pastor of a new, small church.*

CALIFORNIA G.W.

If you are able to grant this poignant request, CHRISTIAN HERALD will forward the reply.

### Unbecoming Missionary Pose

- *What is your opinion of the way in which 20th-Century Fox depicts a Methodist missionary in "The Left Hand of God?" He stands with a lighted cigarette dangling between his fingers. He reminds me more of a race-track tout or a pool hall proprietor.*

CALIFORNIA C.C.

My opinion is exactly the opinion of the one writing, asking this question. The presentation is a travesty and a shame. There is just no excuse for it.

### "Headless" Christ

- *I was shocked when I walked into our church sanctuary recently and found Christ decapitated. We have two beautiful windows, one "The Good*

*Shepherd" and the other "Christ Knocking at the Door." To ventilate, the tops of these windows must be shoved out. On the occasion referred to, they had been shoved out and, since the head of the Christ in each instance is in the top section, off it went. Now what do you think about that?*

NEW YORK A.M.

First off, I think that church ventilation is generally atrocious. And the above is an illustration of how little thought is given to it—or was before CHRISTIAN HERALD and other agencies (but particularly CHRISTIAN HERALD) began giving careful study to the whole matter of church architecture. In a carefully planned church such a "decapitation" would never be permitted.

### Delinquency

- *Does regular religious training of youth result in less juvenile delinquency?*

IOWA J. S. E.

I believe that there is a very definite relationship between religious training of youth in the home and church, and so-called juvenile delinquency. Where such training has been received, whether the faith be Catholic, Jewish or Protestant (though there are exceptions to the rule), the rule is that the child does not become delinquent.

### Senate Chaplain

- *Who is the present Chaplain of the United States Senate, and who succeeded Peter Marshall?*

TEXAS (Mrs.) J. C.

Dr. Frederick Brown Harris, former minister of the Foundry Methodist Church in Washington, D.C., is presently Chaplain of the U. S. Senate. He both preceded and succeeded Dr. Peter Marshall.

### Attending Two Churches

- *When I was a child I attended Sunday school in two churches, and when I grew up I taught classes in two churches, morning and afternoon. Is there anything wrong with this practice?*

WEST VIRGINIA H. M. B.

Nothing. A very wonderful practice.

### Language of Adam and Eve

- *Don't you think the language Adam and Eve spoke was God's language? They understood Him and He understood them! Don't you think Adam must have been a very intelligent man since God conversed with him?*

COLORADO (Mrs.) R. E. S.

Definitely yes to both questions.



# What is a Protestant? a Catholic? a Jew?



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LOOK Magazine Photo

At last—in permanent book form  
for your home library—the widely acclaimed  
LOOK Magazine articles that answer every question about  
**THE RELIGIONS OF AMERICA**

**J**UST WHAT are the doctrines of the various religious groups from Episcopalians, Mormons and orthodox Jews to Seventh Day Adventists, Baptists and Presbyterians on matters ranging from the Trinity to Birth Control? How many members has each denomination? Where do they live? How do they worship? What Holy Days do they observe, and why? How do the various groups differ from your own? What is the position of each on intermarriage, divorce? What lies behind the rise in church attendance by 9,000,000 in the past four years? And what about the 64,000,000 Americans who don't go to any church? What do they believe?

## All Questions Answered by Eminent Authorities

Questions like these, and many others, are answered fully and authoritatively in an important new book, **THE RELIGIONS OF AMERICA**, edited by Leo Rosten. Each chapter was written by a recognized leader of a major religious group. Each was then revised and carefully checked by officials of that group. The series (which ran separately as feature articles in LOOK Magazine) won an extraordinary response from churchmen and laymen alike.

The contributors to this book include 19 distinguished religious leaders—outstanding authorities like: John S. Bonnell (Minister of the Fifth Avenue Presbyterian Church), John Cogley (Editor of *Catholicism in America*), Rabbi Morris B. Kertzer (former president of the National Association of Jewish Chaplains), Henry P. Van Dusen (noted Protestant Church leader), and Quaker authority Richmond P. Miller. (See the complete list in the panel at right.) Each answers every question you may ever want to ask concerning the creed for which he speaks—its doctrines, beliefs, customs, and observances.

## TRIBUTES FROM THE PRESS

"An excellent profile of faith in America. Here is a guide to the strength of American religion, to its diversity and to its unity."

—*The New York Times*  
"It is good that Americans are so open-minded and curious about each other's religious convictions. Encouragement may well be found in the pages of this stimulating book." —*The Christian Science Monitor*

"We think the book will prove not only fascinating but extremely valuable to any-

body interested in any aspect of religion. It's a pleasure to recommend it."

—*New York Daily News*  
"This book ought to do much to deepen understanding of and between neighbors."

—*Cincinnati Times-Star*  
"Beliefs of major American faiths, as well as the viewpoints of agnostics and non-churchgoers are accurately and interestingly explained. Here at a glance you can check what different denominations teach."

—*Chicago Daily News*

The articles that originally appeared in *Look* have been substantially expanded. In addition, 105 pages of new material—new facts, figures, and information on religions in the United States—have been added to answer all of the questions which spring from anyone's interest in his neighbor's religion and his own.

## A Valuable Addition to Your Library

**THE RELIGIONS OF AMERICA** is undoubtedly the most complete and up-to-date survey available of what religion now means in the lives of Americans. It covers and compares all the major religious groups in the country today, giving the latest vital statistics and many little-known facts about each. It includes statistics on religious education for all the denominations in every state.

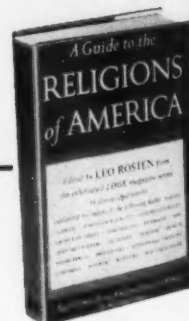
**THE RELIGIONS OF AMERICA** is an important contribution to inter-religious understanding. It tells a clear and candid story of the faiths of our neighbors. You will refer to it again and again to gain a greater knowledge of what religion means in the lives of Americans. It belongs in every family library because it will enable parents to answer the many questions that alert young people are constantly asking.

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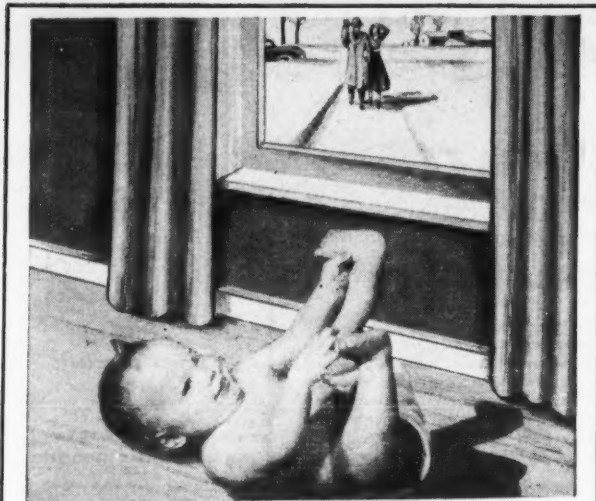
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**WINTER COMFORT!** You can hardly see the new TRANS-KLEER storm windows—it's wonderfully transparent—but it protects you and your loved ones from winter's cold blasts and humidity. Saves dollars, too, in fuel bills. It's your cheapest health insurance. Yet the window illustrated here only costs 49½ cents! This TRANS-KLEER material is produced by the plastics division of famous REYNOLDS METALS COMPANY.

## Sensational Discovery Used by U. S. Army To Fight Arctic Cold

**N**ow... Storm Windows need not cost you up to \$14.00. American industry has developed a light weight flexible product that enables you to seal out wintry blasts for only 49½¢ a window! Imagine it! For pennies per window you can insulate every room in your home! This new wonder material was developed by a billion-dollar American firm—for use by the U. S. Government during the last war. It looks like glass, yet can't peel off, never chips, shatters or rattles. It's actually flexible like rubber. This wonder product possesses the tensile strength of over a ton for every square inch! Yet it is crystal-clear, not milky or yellowish like some plastic materials. It weighs less than one tenth of the lightest glass storm windows developed. Even a very large window comes to less than 8 ounces! This amazing new kind of window is not affected by snow, sleet, rain or dampness because it is 100% waterproof. Resists climate changes—won't crack even at 53 degrees BELOW FREEZING! Although it costs you only pennies you can use and re-use it year after year for winter protection and comfort.

### Used by Army in Alaska and Iceland

One of the big problems facing American and Allied generals in World War II was how to defend their troops and protect equipment against the ravages of Arctic winters. One of the world's greatest defense firms was ordered to build a special plant and soon millions of yards of this new material was moving out to Canada, Alaska, the Aleutians, Iceland, Greenland and the cold European theatre of war.

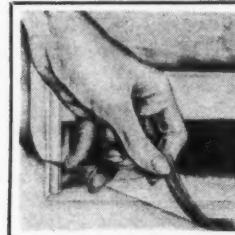
This material could not be purchased for love or money in those critical days. Every last inch went to protect our men, vehicles, ships, planes and weapons. Our boys and guns came first and the public had to wait. Finally it was released to the public and ever since, the demand has been greater than the supply! The Gary plant of famous REYNOLDS METALS COMPANY is working round-the-clock trying to supply it!

## NEW TRANS-KLEER STORM WINDOW GOES ON OR OFF IN ONLY 5 MINUTES!

**NO HOOKS, NO NAILS, NO SCREWS**

**ONLY 49½¢ FOR 10.8 SQ. FT. WINDOW**

The installation of Trans-Kleer Storm Windows is simplicity itself. The lady of the house can do it in 5 minutes or less! You need no nails, hooks, screws or tools! No back-breaking toil! No broken glass to contend with! Cut off required amount, trim to fit the inside of your window, large or small, square, round, rectangular—it makes no difference! Then press on the special ADHESO border and your window is firmly in place for winter-long protection! Cost to you: only pennies per window! And this is a storm window that can really take those wintry gales. And it won't rattle or shatter or chip! Yet, Trans-Kleer Windows, because of the LOW CONDUCTIVITY development of expert chemical engineers, give you real winter protection, actually help keep cozy warmth inside, frigid temperatures out of your home. You save many dollars in fuel bills alone—to say nothing of the health protection and downright comfort!



### JUST LIFT ADHESO BORDER FOR AIRING

If you wish to open your TRANS-KLEER storm window for ventilation at any time, just lift from the bottom after first loosening the Adheso border. Raise at high as you wish. After ventilating, you will find the Adheso tape seals just as tightly as when you first applied it to the frame! It is TOP-QUALITY adhesive material and retains its effectiveness over long periods of time.

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TRANS-KLEER comes in kits 36 inches by 432 inches and costs you only 4.95 complete with Adheso border! That is enough for 10 windows—each measuring 10.8 square feet—just 49½¢ each! Naturally, smaller windows cost you less while larger windows use more material. In all you receive 108 SQUARE FEET! Imagine it! 108 SQUARE FEET for the rockbottom price of only 4.95. Good GLASS storm windows cost from \$7.95 to \$16.00 or more, depending on size and quality. For ten you'd have to pay \$79.95 to \$160.00. They're fine if you don't mind the cost and waiting time! But if you want to save and get real winter protection AT ONCE, then the sensible buy is TRANS-KLEER! For pennies you enjoy cozy comfort. You save plenty on fuel bills. You also get health protection for your entire family and you need not contend with broken glass storage problems, installation difficulties. Your TRANS-KLEER Storm Window is put up in 5 minutes, tops. The entire 10 are easily installed in 30 to 50 minutes. It's simplicity itself! Even a school boy can do it! You save on first cost. You have no upkeep cost! That's why year after year more and more people—even those who can afford expensive storm windows, are demanding this economical, yet effective way to save fuel, protect health, enjoy winter-long comfort in every room of their homes!

### Use Year After Year

With TRANS-KLEER you have no storing problems. At winter's end you fold away like cloth for the following winter—year after year! You can air your room so easily—any time! Lift ADHESO border to let in fresh air—then press on and it's sealed tight again! Easy to clean, too! No soap or detergent. They come clean with a damp wash rag! It's no wonder that so many home owners, hospitals, public buildings and churches have adopted this amazing REYNOLDS product to fight winter's chills and humidity.

# Trans-Kleer Windows all winter!

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For years, demand for Trans-Kleer has outstripped the supply. Lucky buyers of the first windows told their neighbors and the word spread. Last year alone, over 2,000,000 were sold, yet thousands of folks were disappointed when the supply ran out. Advertising had to be curtailed and our huge supply was exhausted earlier than anticipated. There will be another wild scramble for them this year. Production has been planned for 2,500,000 windows this year—but even the huge total might not be enough unless you act FAST!



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On a windy day, hold a lit match inside a closed window. The first gust of wind will blow it out. Now put up your Trans-Kleer window... you'll find that a lit match, held inside the window, will NOT blow out EVEN IF YOU KEEP YOUR REGULAR WINDOW OPEN!

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Lots of folks already know about TRANS-KLEER from their neighbors. But if you have never tried them, here's your chance to get them on a HOME TRIAL BASIS. You can't lose a single penny. Mail the coupon below and a 36 by 432-inch kit—108 SQUARE FEET—will be shipped to you immediately, complete with Adheso Border. Deposit only 4.95 plus postage with the mail man. Try two windows in any room of your home. Test them as you see fit. See for yourself how they seal out drafts. Now compare the temperature—any 25 cent thermometer will do—yes, compare the temperature with any other room in your home! See the difference. Feel the difference. Then you be the judge. If you're not convinced they're every bit as effective as any storm window on the market—if you are not satisfied in EVERY way, keep the two windows and return the balance of the material and get your 4.95 back at once!

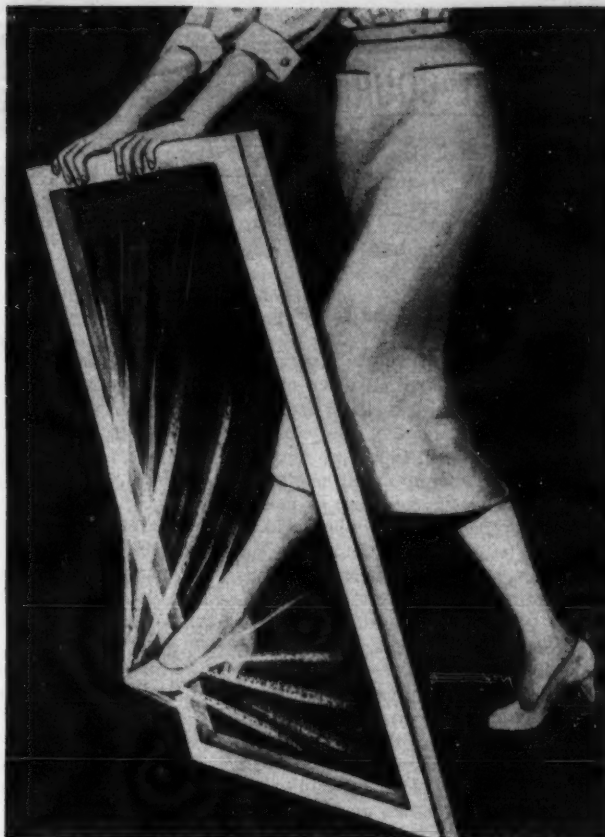
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### STRETCHES WITHOUT BREAKING!

This amazing storm window stretches without breaking! Has tensile strength of over one ton per square inch! Push it with your foot—it stretches—then springs back undamaged! Developed for Armed Forces in last war. Installs quickly, easily inside windows of all sizes. Made by world-famous REYNOLDS METALS COMPANY.

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GABRIEL COURIER

INTERPRETS



# THE NEWS

## • AT HOME •

**BARE-ARM BROTHERHOOD:** Enigmatic Diane and her fearsome wake of destructive floods already has been assigned her unenviable spot in the rogue's gallery of meteorology. But the big news, the comparatively neglected news, was not the savagery of nature but the compassion of people. Personal heroism became commonplace. The Red Cross appeal for emergency funds was promptly oversubscribed. Clothing and food were shared. A multitude of humanitarian deeds rebuked the wind and wave.

And in stricken East Stroudsburg, Pa., responding to an appeal in their churches of near-by counties, 300 Mennonite volunteers came overalled and in person to clean up mud-silted homes. With their own shovels, wheelbarrows, brooms, pumps and other equipment, with even their own lunches, they moved in, shoveling out not only debris but despair. The men cleared away the worst of the deep muck and then the women took over with their mops and scrub pails. Marvelled the national Red Cross representative, "When they leave, the house is immaculate." For more than a week they came and went, lawyers, teachers, tradesmen, farmers—some of them traveling 200 miles a day. Over the week end they were joined by Methodist, Presbyterian and Quaker young people. All told, they cleared 163 homes. And they said, "It's been a privilege, not a burden." Angels with muddy faces!

**BRAINWASHING:** Most revealing reaction to *Newsweek* magazine's story on the "survival course" at Stead Air Force Base, Reno, Nev., was not the surprise of many Americans, but the surprise of the military at civilian surprise. The story, cleared in advance of publication with the Pentagon, apparently contained nothing to lift military eyebrows. Others were not so shock proof. Core of the special training program which is designed to teach men to survive as prisoners of war, are sample-sized doses of such ordeals as "sweat box," "coffin," "brainwashing," and the like. Hastily explained the Air Force: These experiences prepare men for any eventuality, even torture.

Logic or illogic aside, isn't there a better way of teaching mental survival? And isn't that by deepening a man's commitment to an ideal? Will the knowledge that "this is going according to the script" offer comfort to him when and if an enemy plays for keeps? Or will the only comfort on tap be his underpinning faith in the ultimate triumph of right and the ultimate defeat of wrong? Only when a man knows he is a part of something that will outlive himself, can he survive a personal ordeal. Without a vision he perishes.

The Stead Base school—whether it's "degrading" or whether it isn't—is simply one more piece of disturbing evidence that military myopia is a disease to which even the U.S. is not immune. An earlier example came from Army Secretary Wilber M. Brucker, after his tour of the hurricane flood areas. Said he, "Maybe it's a good thing in the long run for government that we have these things. It may seem terrible at the moment, but they're going to test and try our people and they're going to make them more ready for whatever may happen." Personally, we don't think that destruction ever makes people ready for more destruction, unless by a sapping of hope, confidence, fight. Only a deep-seated faith in a living, loving and lasting God can make us ready, come what may.

**LAND LEASE:** Thorniest problem facing the Republicans is falling farm income. Since the present Administration took over, farm prices have dipped 12.7 per cent. (It is, of course, not cricket to mention that prior to that time, under the Democrats, farm prices had dropped 14.7 per cent.) There is prosperity for just about everyone but farmers. G.O.P. leaders know this, and they know also that politically indignant farmers had a lot to do with losing an election for them not so many years ago. They don't want it to happen again in '56. How give farm prosperity a boost? One way to do it is guarantee, under planting restrictions, a minimum price for farm products. But where should the minimum be fixed—high or low? High minimums piled up food surpluses. Secretary Benson is for lower, flexible minimums. But neither high nor low has solved the basic prob-

lem. So comes in addition the newest brainstorm—"land lease."

It works like this: The government would rent some 40 million acres of farm land at an average price of more than \$10 an acre. Farmers who get the rental payments would have to plant soil-builders, not use the land for growing crops either to sell or use at home. The 40 million acres are diverted from wheat, corn, cotton, rice, peanuts or tobacco—not simply to a "non-strategic" crop, but to no cash crop at all. Instead of "plowing under pigs," the idea would be to plow under land, enrich it.

Just how "land lease" promises less government control than do price supports, we plain don't know. Nor why government control is more or less dangerous in agriculture than in any other industry. We do know, and are conscience-pricked by knowing, that while the U.S. "farm problem" continues to be one of coping with plenty, the farm problem of practically all the rest of the world continues to be one of coping with want.

**SUCCESS STORY:** Though in theological circles it isn't these days fashionable to suggest that faith and success can possibly have any relation to each other, yet in the life of a youthful gentleman just turned 80, the two are inextricably intertwined, to confound the experts. Coincidentally, but also figuratively and literally, the "C." in J. C. Penney stands for "Cash." And his name in entirety stands for unyielding integrity, hard work and a startlingly precise embodiment of the Golden Rule. He knows what it is to be abused (he lost \$40 million during the depression), and he knows what it is to abound.

During the depths when he saw his personal fortune slipping away, he wound up in a sanitarium, beaten, despondent, at the age of 56. What lit the fires again? He heard other patients singing a hymn, and found new peace and resolution. The ecclesiastical experts will pooh-pooh that one, too. "Shallow," they'll call the experience. But it was deep enough to fill a \$40 million void. It was deep enough to make J. C. Penney into a tireless testifier of the need for men to set their sights on something higher than money or even success. And it remade him into perhaps the greatest and probably the last of America's merchant princes.

Happy Birthday to a man big enough to remember the days when he wasn't, and humble enough to be this reporter's editorial associate!

**COURIER'S CUES:** The \$15 billion that Americans have spent for TV sets and maintenance since World War II is 15

per cent more than they spent in that same time for new school and college buildings. . . . The butter surplus is being whittled down; a year ago it was 456 million pounds; now it's 184 million. . . . Encouraging fact: world food production has increased 25 per cent in less than ten years; food is increasing faster than world population growth, but millions still are not getting enough to eat.

By next June 30, year's issuance of passports will total 560,000; in 1940, it was only 39,000. . . . Life expectancy of American wage earners will very soon hit three score and ten—it is 69.8 now. . . . Two of the "low-priced" cars are coming out with more than 200 horsepower in new models; speed limits, it should be noted, remain the same. . . . Expect few strikes in 1956—unions will be up to their necks in politics, and strikes would be bad public relations. . . . Forecasters say "peace and continued prosperity," at least through elections.

## ● ABROAD ●

**ARGENTINA:** In a section of the world not noted for colorless politicians, Juan Domingo Peron topped them all. Tumult, shouting and bloodshed marked his implacable rule. His early elevation to power by a general strike, his purchase of the British-owned railway system and American-owned telephone company (enabled by fantastic profits made in buying up Argentina's chief exportable foodstuffs at the end of the war and selling them high to a commodity-hungry world) gave him a sense of destiny, shared by his wife, the late Eva Peron. The king and queen could do no wrong; there were always the workers to bail them out of political difficulty. When Eva died in 1952, her fans even started a movement to have her proclaimed a saint.

If Dictator Peron had not declared war on the Roman Catholic Church, would he have stayed in power? Perhaps a bit longer. But his backlog of enemies was mounting. As the pattern of dictatorship so often goes, the army he could not live without was his undoing. Peron's private conflict with the Roman Catholic Church gave the army the unanimity it needed. The rebellion was not just another brash coup; it was a holy war. And Peron, after ten entrenched years, picked up and ran.

**GERMANY:** In the sober light of the morning after, what precisely happened at Moscow when Chancellor Adenauer and Premier Bulganin "negotiated"? Mr. Adenauer bartered an agreement to resumption of diplomatic relations between Russia and Germany, signed, sealed and delivered, for an agreement by Russia to release the

still-held German war prisoners, not signed, not sealed, and when to be delivered? Carefully, Mr. Bulganin refrained from putting anything about the prisoners into writing. Why? So that he could give credit for their release to one of his next callers, East German boss Otto Grotewohl. If Communist Herr Grotewohl can snatch the credit, then he appears to be the benefactor of West German wives and mothers. If you were one of those wives or mothers, despite your loyalty to freedom, it would be hard not to feel a sense of gratitude to the man who ostensibly secures the release of your loved ones. It's the dirtiest of dirty politics, but it's also emotionally powerful politics.

On the other side, did Dr. Adenauer actually give away very much? Does it make any difference whether West Germany and Moscow exchange ambassadors? It makes a lot of difference! It means that Moscow has achieved a mechanism for by-passing the Western Big Three on German matters. Moscow can deal directly with West Germany on German unification. And, as the London *Daily Telegraph* pondered, "If Dr. Adenauer can be forced to renew diplomatic relations so as to rescue some thousands of German prisoners from Communist enslavement, what price might not his successor pay to rescue the 18 million East Germans?"

**CYPRUS:** How did the British get into Cyprus in the first place? Turkey handed it over in 1878 in return for Britain's support against Russia. Britain in those days could take Cyprus or let it alone.

During World War I it offered the island to Greece on a platter—if Greece would declare war on Germany. Greece would have no part of the proposition. Now Cyprus means much to Britain. Forced out of Suez, Cyprus is being built up to be Britain's big eastern Mediterranean base. There is agitation on the part of Cypriots for getting out from under. A big part of the agitation comes from a churchman who presumably feels that "social action" is his calling. Archbishop Makarios, head of the Greek Orthodox Church in Cyprus, stirs up his audiences in behalf of *enosis*—union with Greece. He gets a hearing, since about four-fifths of the population of 500,000 speak Greek and belong to the Greek Orthodox Church. The 100,000 Turks on the island, Muslims, say that Cyprus will go to Greece over their dead bodies. Turkey will not for a moment permit a Greek grab, and homeland riots proved it. And so, even if Britain were disposed to give away the place to *somebody*, it would be a bloody operation.

Far from being a private name-calling contest, Cyprus is assuming international significance. Greece, Turkey and Yugoslavia comprise the Balkan Alliance, outside of but supporting the North Atlantic Treaty Organization. Yugoslavia already is an uncertain quantity, so far as the West is concerned. And now Greece and Turkey are at the point of breaking up. All of which leaves the Balkan Alliance to all practical intents non-existent.

**FENCE:** The United Nations Security Council came up with a solution for



"THIS IS THE LIFE" has been voted best religious TV program for second consecutive year. It is sponsored by the Lutheran Church, Missouri Synod and produced by Family Films. Anniversary program moderator is Nelson Leigh who plays Pastor Martin. Panelists include Mrs. Romona Dietemeyer (Mrs. America, 1956), her husband Carl Dietemeyer, Dr. John W. Behnken, president of the Synod, and Dr. Oscar Feucht, director adult education.

**AWARD:** Dr. Daniel A. Poling, right, receives a Freedoms Foundation award from the Rev. Frederick B. Harris, chaplain of U.S. Senate and of the Foundation, for championing "A Better Understanding of the American Way of Life" during 1954. Looking on is Dr. Kenneth D. Wells, president of Freedoms Foundation.



UNSW

the trouble between Israel and Egypt centering around the Gaza Strip: a fence. It's not as naive a suggestion as it sounds. A large part of the tension has been caused by the fact that no definite boundary lines are apparent. A person could wander over the border without knowing it. Put two unfriendly armed men face to face with no indication of where the dominion of one leaves off and the other starts, and you've got a fight. In addition to the barbed wire fence, the Council suggested that Israeli motor patrols stay 500 meters east of the wire, and the Egyptians' outposts 500 meters west. Egypt and Israel have indicated, by proxy, general agreement. "Good fences make good neighbors," quoted the skeptical Robert Frost. But in this case, it may work—not to remove tension, for that will take more, or less, than fences, but to remove bloodshed.

## ● CHURCH NEWS ●

**GRAHAM CRACKERS:** The anti-Graham cohorts ride again! At Capetown, the General Assembly of the Presbyterian Church of South Africa rejected a proposal that evangelist Billy Graham be invited to campaign in that country. The Rev. H. H. Munro declared, "The content of Mr. Graham's message is nil. We have nothing to learn from a campaign which excels only in its ability to sell any article at all if only enough is spent on publicity." In Wellington, New Zealand, visiting Dr. Donald O. Soper of London, former president of the Methodist Conference of Great Britain, declared, apropos of nothing, that Dr. Graham's evangelism has "doubtful value," and is "a flash in the pan." He did credit the evangelist with "great personal sincerity," but charged that he has "done little to revive interest in religion because his huge audiences are almost exclusively churchgoers—he has not touched outsiders." And in Canada, a professor of philosophy said, "You can't exalt faith and remove it entirely from reason. And that's what Graham does. I just know that certain

things he says are untrue." He attributed the crowds to a yearning by people who don't really know what they want.

So it went. Most perfect squelch came from Rev. Emlyn Jones, who said of Graham in reply to his South African colleagues, "Here is a man who can do something that none of us is able to do."

**PIETY BY POLICING:** The Holy Synod of the Orthodox Church in Greece recently sent a letter to its bishops, giving instructions on the christening of children. They may be christened only with the names of saints commemorated in the church calendar, and "on no account may the officiating priest permit a Slavic name or a name which has been borne by a heretic or person known for his cruelty or as an enemy of the Christian faith to be given to a child." The synod also decreed that no more than one name should be given a child and that only one godfather be permitted for each child baptized. Then this clincher: the letter pointed out that the Ministry of Cults has promised that police authorities throughout Greece will be instructed to provide priests with any assistance they may need in complying with these directions.

It is fascinating (and terrifying!) to contemplate what affairs in the U.S. would be like if the police were on tap to implement the decrees of the churches. Imagine a preacher saying, "Either you show up at Wednesday night prayer meeting, Brother Jones, or I'll call the cops!"

**HYMNS:** A new Roman Catholic hymnal being compiled will contain many hymns written by Catholics but now sung only in Protestant churches; and also hymns written by Protestants but considered suitable for Roman Catholic use. At least, such is the projected plan of the Rev. Richard Ginder associate editor of *Our Sunday Visitor*, and his seven-man committee, named in 1952 by the Confraternity of Christian Doctrine. The book must have the

final approval of the American Catholic hierarchy before publication. But perhaps it is safe to assume that editor Ginder would not make such an announcement unless he considered approval probable.

The priest pointed out that 33 hymns written by Roman Catholics have gone by "default" to Protestant churches—among them, those written by Bernard of Clairvaux, Francis of Assisi. On the other hand, he wants to put "Holy, Holy, Holy," written by an Anglican bishop, in his hymnbook. He pointed out that this hymn was written in praise of the Holy Trinity, "Whom we adore in company with the great majority of our Protestant brethren." That a Roman Catholic priest should publicly admit kinship to Protestants is an interesting prescience of hymnology's possible ministry of reconciliation.

**TELEVISION:** What's new and what's coming in religious TV, third most popular whipping boy of today's ecclesiastical critics? (Billy Graham and Norman Vincent Peale are the number one and two welt-wearers, of course.) One program beginning October 1, a 15-minute series labeled "Man to Man," will feature four Protestant leaders who strike us as being just about as representative as you can get: Dr. Ralph W. Sockman, Dr. Donald Grey Barnhouse, Dr. Louis Evans, and Dr. John A. Redhead. Beginning January 1 is a half-hour dramatic series, "The Way," on the Christian gospel of love, and with a different cast each week. (Will Professor Pope consider this one also an outstanding argument for celibacy?) Beginning in 1957, a two-program-a-week Christian education series (moving up to three a week in 1958, and five a week in 1959) will be beamed at children aged 7 to 12. It will feature an actual teaching situation with spontaneous interaction between children and teacher. This one, especially, we think, has tremendous possibilities, and we wish it could be put into production before '57. Imagine it—week-day religious education in the home!

All programs will be produced jointly by the Broadcasting and Film Commission and the Division of Christian Education of the National Council of Churches.

**IN BRIEF:** The Assemblies of God report a 65 per cent increase in church membership in the past 10 years; their Sunday-school enrollment ranks eighth among all denominations.

United Church Women meet in their National Assembly, Cleveland, November 7-10. . . . Latest ban on film "Martin Luther" comes in Brazil.

(Continued on page 14)



# An easy, new way to raise hundreds of dollars for your church!

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- 3 You send the Christian Herald only 25¢ of the 50¢ you collected for each book (which we send to Pillsbury to cover cost of printing, distribution, etc.). The other 25¢ is clear profit for your group! And, the buyer has made a contribution at no cost to herself!

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### Does the Christian Herald Goodwill Coupon Plan require any investment?

No investment at all is required—except time and willingness to work. You pay only for books after you sell them. And you can return all unsold books to us.

### Read these comments from groups which have used this Plan:

"The money helped us a lot. We're rewiring the church, and we used the money as one of the payments on the job."

"I would say we all felt kindly toward this deal. We've had very good success in selling them."

### And here is what people say who have purchased Coupon Books:

"Oh, I'll be able to use all the coupons. I never take time to bake a cake any other way—I always use Pillsbury."

"I think the book is a good idea. It's the first time I've ever put any coupons in my purse, and I think it's because they are all in one book."

### Here's how to get the Christian Herald Goodwill Coupon Plan for your church:

First, check with other members of your church group, and plan on a campaign. Then fill in and return the coupon below. We will send a four-page leaflet on the Plan, outlining exactly how to set it up most profitably. It also includes an application blank for participation.

We believe the Christian Herald Goodwill Coupon Plan is an excellent way to raise money for your church quickly and easily. Fill in and return coupon as soon as possible, to make sure you can take part in it.

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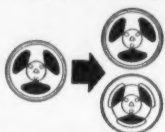
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# Magnetic Tape in the Church

by Charles Westcott

**Good News** for clergymen! There is a revolutionary new magnetic recording tape which offers 50% more tape wound on standard-size reels, thus enabling clergymen to make uninterrupted recordings of even longer sermons, lengthy church services and special events. One reel of this new extra-play tape actually gives you the same recording time now found on 1½ reels of conventional tape.



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... Life magazine's December 21 issue will be entirely devoted to Christianity. ... Theodore O. Yoder becomes full-time associate secretary of the Laymen's Movement for a Christian World.

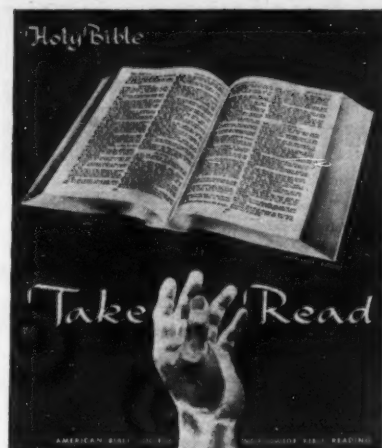
More than a third of all marriages involving Roman Catholics in Iowa during 1953 were mixed marriages.

*The Bond*, publication of Lutheran Brotherhood, life insurance society, reports religious affiliations of governors of states as follows: Methodist, 12; Protestant Episcopal, 10; Baptist, 7; Presbyterian, 5; Lutheran, 4; Congregational, 3; Roman Catholic, 3; Christian, 1; Jewish, 1; "Protestant," 1; and "no permanent affiliation," 1.

## • TEMPERANCE •

**MISS AMERICA:** We report it for the record only, since by now it is no surprise that the lissome lass chosen as Miss America is almost sure to be a nondrinker. Sharon Kay Ritchie, Miss America of 1956, 18-year-old Denver college girl, reports that she does not smoke or drink. Furthermore, she doesn't propose to appear in a bathing suit again until next year's contest, if she can help it. "I think Miss America should be in a formal and nice dress when her picture is taken," she said. Auburn-haired and blue-eyed, she's a former Sunday-school teacher, as so many of her predecessors have been. Miss America is consistently turning out to be the kind of girl who lives up to her title—a representative of the high ideals and the decent habits that typify the great admired majority of American youngsters.

**ALCOHOLIC DELINQUENCY:** Sam Morris, doughty temperance leader of Texas, and president of the Preferred Risk Mutual Insurance Company (automobile insurance for abstainers only), told the Kefauver Committee on Juvenile Delinquency something that is as obvious as a hand before the face, but on which you can get immediate and vociferous denials from vested, eyes-closed interests. As Mr. Morris put it: "There are many contributing factors to juvenile delinquency but it is my firm opinion that the greatest single, tap-root cause of juvenile delinquency in America today is liquor." He quoted official figures from the files of the Ada County, Idaho, juvenile court, revealing that 96 per cent of juvenile delinquent cases in that county coming before the court involved liquor. In New York or Pittsburgh or Puyallup or anywhere else, it is our guess that the percentage is equally high or higher. Beer and youth binges go together. Finger wagged Mr. Morris to the Senate Committee: "If you want to correct our juvenile crime situation, then one of the best



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things your committee can do is to formulate and help enact legislation that will kill all this highly-financed glorifying of beverage alcohol."

**BITS:** Robert Straus, sociologist at New York State University Medical Center reported at the first annual International Institute on the Skid Row Alcoholic that drinking housewives are becoming a growing problem.

The House of Bishops of the Protestant Episcopal Church was told by Bishop Francis Hall of New Hampshire, in his report of the findings of a three-year Church study of alcoholism, that alcoholism is the most serious and most pressing problem in American social life. Said he: "There is no point in American life at which the redemptive force of the church is more imperative than this field." Added the Rt. Rev. Edwin J. Randall, "Cocktail parties are getting to be a real danger. Young people get the desire for alcoholic liquors there." The Church's Triennial Convention created a new commission to study the difficult problem further.

Fred D. L. Squires, the organization's research director, told the 81st annual convention of the W.C.T.U. that Christians are tired of "the negative approach" in temperance education, and urged that temperance and temperance education be made "a positive theology." Said he: "Other things being equal, the abstainer from drink has a far better chance of becoming a man of distinction in his community because of his freedom from alcohol in his daily life. The new generation will replace past negation with the affirmative, 'I shall live sanely.'"

# ALL SHE ASKED WAS A Job

She was not a panhandler. She did not even look at the bill in my hand as she huddled there against the wall with her three children. She gazed into my eyes; and there was anguish in her tear-wet face such as I have seldom seen.

"I would like you to take this bit of money," I said "to buy your children and yourself some food."

She looked at the bill and her reaction amazed me. Her head drooped again; she half turned away and once more deep sobs shook her body.

"Ah Sum (lady)," I asked. "What is the matter?"

It was several moments before she could speak. Her first words were:

"Thank you for your kindness; thank you for the money. But could you get me a job?"

The story told by this widow of Hong Kong was pathetically courageous. Her name was Man Yau Oi. After the birth of her third child, now three years old, her husband had died. She tried to feed herself and her children by selling chickens in the streets. But she did not have a license. (The granting of licenses is tightly restricted in Hong Kong.) And she was arrested dozens of times. Some magistrates were lenient, others imposed the maximum fine. She could not continue even this precarious living.

She was herself an orphan. Only the charity of her husband's elder brother stood between them and actual starvation. But he himself was only a scavenger, earning barely enough to keep his own family. Every day, there was less and less food. She had no place to sleep at night, so her brother-in-law permitted her and the children to sleep on the floor of his tiny shack.

This is the factual story of Man Yau Oi as reported by Mrs. Alma Mills, wife of the Rev. Verent J. R. Mills, Overseas Director of Christian Children's Fund, Inc. Mrs. Mills asked the widow if she would agree to place her children in one of Christian Children's Fund's orphanages. She did not want to: she loved them too dearly. But after another talk with her in the Hong Kong office of CCF, Man Yau Oi realized that even if work was found for her, she would still have to place one or two of her children in an orphanage.

This woman was not looking for a simple hand-out.



Man Yau Oi and her three children

She was looking for a permanent, honorable solution to her tragic problem . . . a home for her three children . . . a job for herself. The condition of her little family can be duplicated many times over in the city of Hong Kong, which teems with orphans. Many husbands and fathers have met their death fighting the Communists on the Chinese mainland.

The Christian Children's Fund, largest Protestant orphanage organization in the world, maintains orphanages in 28 different countries: Austria, Borneo, Brazil, Burma, Finland, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Syria, United States, Western Germany.

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## ENJOY SECURITY in Your Sunset Years

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**THE Monroe COMPANY**  
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When the minister prayed so pointedly, that

Sunday morning, his congregation wondered . . .

# WHOM DID HE HAVE IN MIND?

By ROY L. SMITH

**H**E WAS a young preacher who had not yet learned to make his pulpit prayers abstract. Instead, he had a disconcerting way of keeping them down close to earth within reach of the troubles of the people and their besetting sins.

One morning he prayed, "Oh Lord, forgive us for being so sensitive about the things that do not matter, and so insensitive to the things that do."

It was a little difficult to know precisely what he may have had in mind as he prayed, but perhaps it was the case of the woman who came to him complaining about the fact that she had been "completely crushed" because the nominating committee had printed her name second on the list of nominees instead of first. "And after all I have tried to do for the society!" she said, as if her service should have earned her favoritism.

During the next thirty minutes the pastor tried to ease her hurt, just a little, by distracting her attention from the "affront" that had been offered her to the great work the society was doing in behalf of the underprivileged children of the community. But for the neglected little ones she had no mind or attention. To their pitiful situation she was quite insensitive. She had been "completely crushed."

When he prayed as he did, the young preacher may have had in mind the committee chairman who resigned his post because "the preacher's wife did not speak to my wife when she passed her in the store last week." But a department store is a big place, and

most shoppers are in a hurry. The preacher's wife may not have seen the layman's wife. This same layman, who was so sensitive to the insult offered his wife, was very insensitive toward the people who, on the previous Sunday, had to crowd past him at church service in order to get a seat, because he did not have the Christian grace to move over. He was also insensitive to the fact that these people were strangers and, for that reason, he did not speak to them at the close of the service and inquire about their address and their church interests. He lost a great evangelistic opportunity, and, ironically, he himself was a member of the church's commission on evangelism.

**O**R the young preacher may have had in mind the tenor who resigned from the choir because he had not been asked to sing any of the solos in the cantata. It was true, of course, that he had been asked to assume a number of other responsibilities about the church, and on those occasions when he had sung a solo he had been complimented and undoubtedly appreciated. But this time it was "quite evidently a display of animosity" on the part of the choirmaster who happened to be new on the job. When the Sunday-school superintendent approached him with the plea that he teach a class of boys, and help out in what was a real emergency, the tenor brushed him aside rather curtly, saying, "I don't want to be tied down." He was sensitive about his reputation as a soloist,

(Continued on page 58)

# Amazing New Safe Candy Plan for Quick Reducing

**Without A Hungry Moment — No Drugs — No Exercise  
Lose Up to 5 lbs. a week with Dr. Phillips Kelpidine Candy Plan**

## THIS IS FOR YOU! FOR EASY REDUCING!

If you are too fat because you eat too much, if you just can't diet because you have a healthy appetite and like to eat too well, if in spite of everything you're still too fat, if you like sweets, candy, cake, and you like lots of butter, gravy, potatoes—no matter how skeptical you are you can be sure that Dr. Phillips amazing Kelpidine Candy reducing plan is a new discovery that takes off pounds and inches of ugly fat quick, safely and so easily you will hardly believe your eyes!

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Just recently scientists discovered an appetite satisfying ingredient which is now contained in Kelpidine Candy. Yes, this appetite satisfying ingredient is now combined with an essential mineral many doctors use in helping fat people lose weight! The appetite satisfying ingredient is found in many reducing products advertised on radio, TV, in magazines and newspapers and often at a much higher price! This vegetable cellulose appetite satisfying ingredient has no calories, yet expands when it absorbs water, thereby helping to give the feeling of a full contented stomach! The result is that your desire for food is cut way way down—you eat less—get the benefit of its amazing mineral—used by many doctors—and you eat less—that's the secret of losing weight!

## HERE AT LAST IS THE REDUCING CANDY YOU'VE HEARD WAS COMING!

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You'll see fat disappear from all over, hips, thighs, bust, chin, neck, arms, legs, etc. etc. You'll see pounds vanish like magic the first week—so Fast—so easy you won't know what's happening—yet there is no exercise no drugs—no hunger—no starvation diets!

### REDUCE OR DON'T PAY!

Yes, you pay absolutely nothing unless you grow slim, more youthful looking. You pay nothing if your friends, your family don't tell you you look slimmer and have reduced to the weight that most becomes you! You must be 100% satisfied in every way with the first package of candy or you return the Empty box for your money back! So start now and take off fat with Dr. Phillips Kelpidine Candy Reducing Plan until you've cut down to the weight and figure you want! Stop being fat! Reduce this safe, simple, easy way. Mail coupon for easy reducing today!

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"Thanks to Kelpidine Candy I went from 195 lbs. to 160 lbs. ... I feel wonderful ... It's the best way to reduce I ever tried."

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### LADY LOST 27 lbs.

"Your Kelpidine Candy tastes wonderful—Now for the first time I am not always hungry and I lost 27 lbs. already."

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Newark, N. J.

### COUPLE BOTH LOSE WEIGHT:

"My husband lost 15 lbs. with your candy plan and I lost 19 lbs. Your candy is delicious—we both feel fine. It's the easiest reducing plan I ever tried."

Mr. & Mrs. G. P.  
Chicago, Ill.

Results vary with individuals—Your experience may or may not be the same but be sure to try it today! Your money back if you are not satisfied!

## HUNGER DECREASES!

With Kelpidine Candy your hunger decreases. You find your craving for food diminishing as the candy counteracts hunger! You eat two candy-tabs per day and your desire for food goes down! You find your hunger and appetite satisfied with less and less and your weight goes down! You'll find you won't have the craving for big meals of rich, fattening foods, because Kelpidine Candy counteracts the need and craving for those excessive meals! And you will feel a lot better. You must reduce to the weight that most becomes you or your money back!

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## YOU GET A LARGE BOX OF CANDY!

Try the liberal supply of Kelpidine Candy Plan on our 10 day no risk offer. Keep a record of your weight—If you are not pleased with your loss of weight, if you can taste any difference between the candy and your favorite candy, if you don't find it the easiest way to reduce you ever tried, if you don't feel full all ways, if you suffer a hungry moment, if you don't lose pounds and inches! Return for refund. Just fill out coupon and mail to: American Healthaids Co., Dept. K-432, Candy Division, 318 Market Street, Newark, New Jersey.



## OVER ONE MILLION SATISFIED USERS!

Kelpidine has been sold since 1939, over one million people have purchased Kelpidine. Many of them have heard about Kelpidine from friends who have lost weight with it. Only recently Kelpidine Candy was improved. This New and improved Kelpidine Candy contains that amazing new safe ingredient that satisfies hunger and is designed for safe reducing!

## LOSE WEIGHT OR NO CHARGE

## MAIL THIS NO RISK COUPON TODAY!

American Healthaids Co., Dept. K-432  
318 Market Street, Newark, New Jersey

Send one package of Kelpidine Candy Plan, I enclose \$2.98 on guarantee I must be delighted with my first package or money back when I return the empty package.

☐ Check here if you want 2 packages for \$5.00 (Save \$1.00)

Name .....

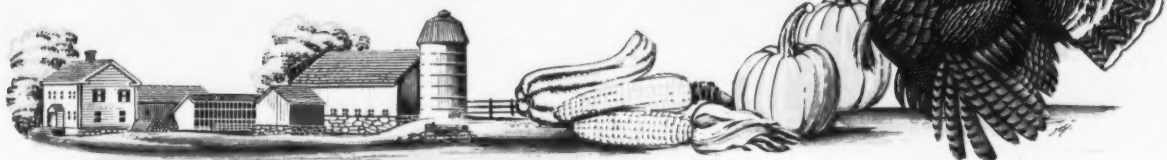
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-----LOSE WEIGHT OR NO CHARGE-----

# "I REMEMBER

99



Conducted by RACHEL HARTMAN

**I'D** rather be a candle burning  
than wax that never knows  
its death in light.

—MARY MAE ENDSLEY

AS A NATION much blessed, we feel  
impelled at harvest time to follow  
the tradition handed down by our  
Pilgrim Fathers of pausing from our  
labors for one day to render thanks  
to Almighty God for His bounties.  
Now that the year is drawing to a  
close, once again it is fitting that we  
incline our thoughts to His mercies  
and offer to Him our special prayers  
of gratitude.

For the courage and vision of our  
forebears who settled a wilderness  
and founded a nation; for the "bless-  
ings of liberty" which the framers of  
our Constitution sought to secure for  
themselves and for their posterity, and  
which are so abundantly realized in  
our land today; for the unity of spirit  
which has made our country strong;  
and for the continuing faith under His  
guidance that has kept us a religious  
people with freedom of worship for  
all, we should kneel in humble thanks-  
giving. . . . Let all of us, in accordance  
with our hallowed custom, foregather  
in our respective places of worship and  
bow before God in contrition for our  
sins, in supplication for wisdom in our  
striving for a better world, and in  
gratitude for the manifold blessings  
he has bestowed upon us and our fellow  
men.—*From President Eisenhower's*  
*1953 Thanksgiving Proclamation.*

**M**ANY favors which God giv-  
eth us ravel out for want  
of hemming, through our own  
unthankfulness; for though  
prayer purchaseth blessings,  
giving praise doth keep the  
quiet possession of them.

—THOMAS FULLER

Four things a man must learn to do  
If he would make his record true:  
To think, without confusion, clearly;  
To act, from honest motives, purely;  
To love his fellow man sincerely,  
To trust in God and heaven securely.

—HENRY VAN DYKE



**WE THANK THEE** for life's common things—  
The limpid, lovely water springs,  
The shining diamond of the dew,  
The firmament's transcendent blue;  
For the wild rose whose fragile cup  
In field and hedge is lifted up;

For love's sweet looks upon us bent;  
For baby faces innocent;  
For helpless hands that reach and sue  
And make us patient, kind and true;  
For youthful hearts unworn and bold,  
That keep our own from growing old.

We thank Thee for life's homely ways,  
The discipline of working days;  
For hearts made tenderer by trial,  
For the stern teaching of denial;  
For pain that keys the quivering chord;  
For joy and grief, we thank Thee, Lord.

—MARY E. BUTTS

*From Mrs. Ada F. MacInnes, Grand Junction, Colo.*

\*\*\*

What delightful hosts are they—  
Life and Love!

Lingeringly I turn away,  
This late hour, yet glad enough  
They have not withheld from me  
Their high hospitality.

So, with face light with delight  
And all gratitude, I stay  
Yet to press their hands and say,  
"Thanks. So fine a time! Good night!"

—James Whitcomb Riley

*From Mary Clay Hiner, Farmville, Va.*

**MISSPENDING** a man's time is  
a kind of self-homicide.  
—SIR GEORGE SAVILE

THE WORLD IS MINE!

**T**ODAY upon a bus, I saw a lovely  
maid with golden hair. I envied  
her—she seemed so gay—and wished I  
were as fair. When suddenly she arose  
to leave. I saw the cruel braces as she  
hobbled down the aisle; a victim of  
polio was she. But as she passed—a  
smile! Oh, God, forgive me when I  
whine. I have two straight feet. The  
world is mine!

And then I stopped to buy some  
sweets. The lad who sold them had  
such charm. I talked with him. He said  
to me: "It's nice to talk with folks like  
you. You see," he said, "I'm blind."  
Oh, God, forgive me when I whine.  
I have two eyes. The world is mine!

Then walking down the street, I saw  
a child with eyes of blue. He stood  
and watched the others play. It  
seemed he knew not what to do. I  
stopped a moment, then I said: "Why  
don't you join the others, dear?" He  
looked ahead without a word, and  
then I knew he could not hear. Oh,  
God, forgive me when I whine. I have  
two ears. The world is mine!"

With feet to take me where I'd go,  
with eyes to see the sunset's glow, with  
ears to hear what I would know—oh,  
God, forgive me when I whine. I'm  
blessed indeed. The world is mine!

*Author Unknown*

*From Seth W. Snider, Bluffton, Ind.*

**As I would not be a slave, so  
I would not be a master. This ex-  
presses my idea of democracy.  
Whatever differs from this, to  
the extent of the difference, is no  
democracy.**—Abraham Lincoln

*From Mrs. J. L. Hatch, Flint, Mich.*

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original matter used.



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**GERITOL**  
*for TIRED BLOOD*



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STRONGER  
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**...In 7 days or money back!**

# Editorially Speaking...

## • A GREAT LAYMAN SPEAKS UP

**I**N journalism, Grove Patterson, editor-in-chief of the Toledo (Ohio) *Blade*, is a fabulous character. He has everything—plus. He writes with equal authority and felicity in secular and religious fields. And as a lay preacher, he moves me as few of the ordained clergy ever have.

Recently he wrote an editorial in which, with his customary courtesy and regard for the “cloth,” he went to the heart of the current controversy on “popular preaching.” From the critics of Billy Graham and others he quoted Dean Pope of Yale Divinity School, Bishop Oxnham of the Methodist Church and Dr. Niebuhr of Union Theological Seminary. Bishop Oxnham said of Dr. Peale: “I seriously question whether his message is a Christian message.”

Mr. Grove Patterson concludes his editorial with a letter written to Dr. Peale by one of his readers: “Dear Sir: If you need any assurance at all that yours is a religion and no passing cult—tell me why I was baptized in a faith I once swore I was too clever to need; why I have joined the church with profound joy; why I hear my minister with ears that never listened before; why I am joining church organizations with a vitality that will give full rein to long dormant talents; why I walk for the first time in my life without fear.” And then Grove Patterson concludes: “It seems to me that the whole controversy fades into something pretty unimportant as one reads this letter.”

## • PREACHING TO THE “MASSES”

**A**N unusual speech was delivered by a distinguished Protestant theologian at a recent national gathering of Protestant and Orthodox churchmen. Dr. Paul J. Tillich formerly of Union Theological Seminary, N.Y., was the speaker. He told that representative gathering that today’s “average preaching” fails to help “millions of people who hunger for a meaning in life.” He went on: “The church must give men and women a sense that Christian faith is a healing reality, not just a set of doctrines, rituals and moral laws. Fringe movements of the church, sectarian and evangelistic, of a most primitive and unsound character, have had a great success.” He insisted that “the church cannot take this way but it must understand that the average preaching is unable to reach the people of our time.”

There are theologians who classify Billy Graham as a “primitive” evangelist. But Billy is reaching millions and bringing tens of thousands into the churches. He and others who should be classified with him are not identified with “fringe movements of the church” and while certain theologians may regard him and these others as “unsound,” just who then is “sound”? To be “sound” must a preacher eschew success? Does he cease to be “sound” when he wins the popular audi-

ence, when he gets to the heart of the vast multitude of the “unbaptized”?

Dr. Norman Vincent Peale is pre-eminent in this popular field. But I do not find him “failing to help millions of people who hunger for a meaning in life.” Exactly the opposite is true. I agree with my brother editor who asks: “What is, by Dr. Tillich’s definition, adequate preaching? Who is a prime example of a theologian’s preacher?” With due regard for theology—and, believe me, I mean just that—the admonition of the Philadelphia Quaker lady still goes to the heart of the matter: “I do not read in my Bible, ‘Feed my giraffes.’ I do read, ‘Feed my sheep’ and ‘feed my lambs.’” Brothers, put the fodder where the lambs can get it!

## • MACARTHUR!

**I** HAVE just read the headline, “Japanese Town Cool to Bases Bid—Opposes United States Extension of Air Fields Despite Tokyo Appeal for Support.”

This is just another indication of the quickening pulse of anti-Western and, specifically, of anti-American sentiment in Japan. The climate has changed since the great days of Douglas MacArthur. One government friendly to us has fallen, and it will be increasingly difficult for any government to secure majority support for pro-American or even pro-Western policies.

Immediately Communism is not strong, but steadily its strength increases. What are the causes? Superficial observers cite Hiroshima, Nagasaki and the bomb. But the answer to that question is one word, one name—MacArthur. His repudiation and recall by Washington left Japan and the entire Asiatic non-Communist world incredulous, stunned, all but overwhelmed with dismay.

Douglas MacArthur had captured the imagination of the East, had won its confidence, had demonstrated American efficiency in administration of the peace beyond anything defeated peoples had known before. He knew Communism and, at every turn, checkmated it. Then suddenly, when the Korean War had been turned from early disaster and was moving into a complete victory, he was repudiated and recalled.

In 1950 a distinguished American, who has served his country on both hemispheres, said in my hearing: “England will not be satisfied until she ‘gets’ Chiang Kai-shek, Syngman Rhee and MacArthur. They will go in just about that order.” But he was mistaken—in the order!

Yes, fellow Americans, the answer to that question is—MacArthur.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD

## Thank you, Dr. Peale...

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# THOSE PEOPLE IN OUTER SPACE

By JOHN W. McKELVEY

THE White House recently issued what may prove to be history's most colossal understatement. In quietly restrained language it announced that the United States Government would sponsor the development of an artificial satellite for the sole purpose of furthering man's knowledge of the universe.

What new worlds will that furthered knowledge open? What will such knowledge, when we have it, do to us and to our ideas and concepts? Particularly, if and when passenger-carrying space ships take off from the earth—and the satellite is almost assuredly their fore-runner—and if and when we find living, thinking beings peopling other teeming worlds, what happens to our concept of God and to our place in His cosmic scheme of things?

More particularly, *what happens if these beings are not merely our moral equals but our moral superiors?*

The White House announcement hints at the day when possibly we and probably our children will listen with taut breath to some future announcement giving the fateful answers. For now, we can merely ponder, basing our ponderings upon such knowledge as we presently possess of man's capabilities and of God's. We are moved, albeit more urgently, by the same categorical question (Continued on next page)

ILLUSTRATOR: PAUL CALLE

Man is on the way toward conquering the distances of space. When we do,  
says this author, we will find not only "people," but  
living beings who could be closer to God than we are

Christian Herald  
NOVEMBER, 1955



# Lines of a Layman

MY FATHER'S AND MY MOTHER'S FAITH

J. C. Penney



**I** WOULD like to speak of certain personal, very sacred matters which lie close to my heart. Having been blest with long life I have had time to analyze and evaluate the environment in which I was reared. Today I say to you frankly that I am what I am because of early training by my old school Baptist minister father and my loyal, spiritually minded mother.

The important fact I wish to emphasize here is that the faith of my father and mother possessed that vital quality which made it possible for it to reproduce itself in the lives of their children and others. That leads me to say that the final, conclusive test for anybody's faith is whether it is contagious. Dr. Frank Fagerburg expresses this idea when he says, "What if men dealing with Christian men could note in a moment that they were not dealing with ordinary business men? What if the people next door should begin to see their neighbors are not just ordinary folks? What if these businessmen, neighbors, workmen, all, would awaken to the fact that Christian people are extraordinary, honest, pure, clean in thought and talk, kind, considerate, unselfish, loving?"

As I hark back across the long, busy years I appreciate more and more the fact that Christian faith animated and governed my father's entire life. Being an old school Baptist minister he preached without remuneration, as was the custom in that church in those days, and supported his family by farming. Early in life it was impressed upon me that after all he was a man of but one occupation, that of serving the Lord. Whether he preached on Sunday, plowed on Monday, sowed on Tuesday, or reaped on Wednesday, it was all to the glory of God.

which one of the greatest of our ancient poets raised for his generation: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3-4).

There is much that we do not know, but we are aware of the existence of other star systems, each possessed of planets after the manner of our solar system, and among which most probably are planets inhabited by creatures somewhat like ourselves.

The British Astronomer Royal, 64-year-old Sir Harold Spencer Jones, in his book, "Life on Other Worlds," asserts that it is overwhelmingly probable that many other stars have systems of planets like our sun.

Another astronomer, Dr. Harlow Shapley, of the Harvard University Observatory, has gone further and declared "that it is not unreasonable to suppose that one star in every million will have a family of planets. Of these, one such family in every thousand

might meet the conditions necessary for organic life. Of these again, one in a thousand might develop highly organized intelligent beings." In other words, the chance of another planet with human beings like ourselves is only one in a trillion. However, there are an estimated 100 quintillion stars. This would mean 100 million populated planets.

**T**HE Book of Genesis, chapter one, verse one: "In the beginning, God created the heaven and the earth," far from limiting God's creative exercise, gives it boundless scope! Whether the writer of Genesis 1:1 ever entertained the faintest intimation of human life on the planets of other stars is beside the point. The point is not what ancient men thought about creation, but what they thought about God the Creator. They thought of God as interested in the vast expanse of the firmament above just as much as in the struggles of mankind on the earth beneath.

Thus as recorded in the Book of

Job, God interrogates puny, arrogant men, asking, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" (Job 38:31-33).

It was not the privilege of the Hebrew poets to penetrate the deep mystery of celestial space, for they gazed heavenward with no help other than the sight of their eyes and the insight of their faith. They believed, however, in the majesty and power of the Lord God of all creation and they believed that nothing was impossible with God. With justifiable jubilation they sang, "The heavens declare the glory of God; and the firmament sheweth his handy-work" (Psalm 19:1).

It is pure presumption on our part to insist that God exhausted His imagination when He created Earth-men, or was satisfied sufficiently with the results to terminate the creative process. Why not believe that God is at work in all points of His universe, and wherever human life is possible on the uncounted planets of the star-spangled heavens around us, has created men "in His own image, in the image of God"?

It was Bernard de Fontenelle who summed up for us this argument from intuitive data in his book, "La Pluralité des Mondes," translated in 1688: "To think there may be more worlds than one is neither against reason nor Scripture. If God glorified Himself in making one world, the more worlds He made, the greater must be His glory."

If there are strains of "humanity" in other worlds in the galaxies of heaven, the next question to be answered is, "What kind of people are they?" We enter at once a most fascinating field of inquiry and speculation.

The outward appearance of man is largely a matter of the sum total of all the variable factors of his environment. God gave him lungs to breathe earth's atmosphere, legs to support his weight, and so on. Quite possibly the succession of variable factors in the double star system of "61 Cygni" followed a different set of controls from those which produced Earth-men. As a result those people certainly will look different and possess different physical characteristics. They may have fewer or more fingers and toes, a simpler or more complicated digestive tract, a larger or smaller breathing apparatus.

But just as it is with Earth-men, so it will be with those people of outer space: the outward appearance is less meaningful than "the man inside." What will these people be like when it comes to character and mind, to spirit and soul? (Continued on page 40)





Training and directing 1000- to 1500-voice Crusade choirs requires tact, humor and enthusiasm.

# HOW CLIFF BARROWS DOES IT

Billy Graham's wiry young song leader—he has pulled more music out of more people than any other song leader—shares his choicest “trade secrets”

By MELTON WRIGHT

**C**LIFF Barrows is to Billy Graham what Sankey was to Moody or Homer Rodeheaver to Billy Sunday. The Graham half of this latter-day evangelistic duo has been minutely scrutinized on the pages of scores of magazines. But comparatively short-shrifted editorial attention has been paid to the dark-haired song leader who plays the vital supporting role and is a skilled musician in his own right.

You have to see Cliff Barrows in action on a platform surrounded by a sea of people to appreciate his skill and polished technique. You sit fascinated as he swings into action—his baritone voice booming, his big hands cutting the air like an evangelical Toscanini. At first, you wonder if audiences couldn't sing just as well if someone would simply announce the hymn and let them go from there. But when you sit there with the determination simply

to listen, first thing you know you're singing along and enjoying it. You're convinced that Barrows' specialty is making singing irresistible to multitudes.

His talent was apparent the final Sunday night of the London Crusade of 1954. Some 120,000 people overflowed Wembley Stadium and surged onto the rain-soaked turf. Some had spent the night in front of the entrance to be assured of a seat; others had stood in line for hours in the cold drizzle. Many more had traveled hundreds of miles to hear Billy Graham preach his final sermon. They came from royal estates, the halls of Oxford, crowded tenements and pubs.

Standing on a large platform erected at one corner of the egg-shaped stadium, Cliff Barrows realized that his task was tremendous—preparing this huge, mixed assembly for Billy's message.

He had done it, with God's help, night after night for three months at Harringay. From Hollywood Bowl to the steps of the Capitol building in Washington, his directing had helped create a proper attitude of mind and heart for worship. But never before had such a crowd as this faced him.

**W**ITH customary enthusiasm he spoke a few words of welcome. He began to feel more at ease as the throng followed his direction. Together they sang such favorites as “What a Friend We Have in Jesus,” “Guide Me, O Thou Great Jehovah,” “The Lord Is My Shepherd,” “And Can It Be?” Then he turned to the 5,000-voice choir and directed them in Albert Hay Mallotte's setting of “The Lord's Prayer.” Immediately the sprawling sports stadium became a temple of worship.

When Dr. Graham stood up before

this largest congregation of his ministry, he sensed a hush of readiness. "The Bible says—" he told the people, speaking of sin, judgment and God's unfailing love. The results: 3,000 decisions.

How does Cliff Barrows handle his important job? What are his techniques, his experience-learned methods? Variety might well be one of his "top secrets." The 32-year-old director's varied methods always amaze his critics and effectively encourage his congregations to "make a joyful noise unto the Lord."

"There just isn't one pat way to direct congregational singing," Cliff declares. "To break down the reserve that usually exists in the first few meetings of a campaign will tax the ingenuity of any song leader."

Never a user of stock jokes, he prefers to relate a humorous story about Dr. Graham or some member of the team. Frequently he calls on delegations to stand and be recognized. On one occasion, in London, he called the names of several delegations. The next name on a card, slipped to him after the service had started, was a Welsh tongue twister with over fifty letters. Cliff blinked, shook his head and stammered. Borrowing the words of the train conductor who couldn't pronounce a certain station, he called out: "Anybody here from this place?" The crowd roared as the laughing delegation stood to its feet.

To encourage greater participation, especially from the men, Cliff calls on different sections to sing a stanza and everyone to join in on the chorus. Or he invites all the men to sing a familiar hymn such as "Onward, Christian Soldiers." Occasionally, he turns to the choir and directs them in a special arrangement of the hymn the congregation is singing. "A director must be careful not to over-play these innovations. Too much of this can become monotonous and ineffective. The most important thing is to have variety and give everyone a chance to express himself in some way."

A rich, new experience in each campaign, which Cliff calls "the greatest joy of my ministry," is organizing and training the Crusade choirs, that average 1000 to 1500 singers. Each is recruited from choirs of participating churches. "We try to enlist 500 to 1,000 more members than will actually be needed," he explains, "so that allowing for sickness and other reasons for absences, we can average a full choir each service."

"I have discovered that if we can get members to the first rehearsal, they usually enjoy it so much they come back. I try to impress them with the importance of their part—and it is vitally important. It is a thrill to see

them return night after night, sometimes at great personal sacrifice. Their singing might truly be called a labor of love."

Playing his glittering trombone, Cliff reminds many of his admirers of Dr. Homer Rodeheaver, Billy Sunday's famous song leader. Like Rodeheaver, Cliff's genial personality and natural style make him a man whom people instinctively trust.

Cliff says: "Dr. Homer Rodeheaver has meant a lot to me personally and has appeared on many programs with us. He always has a word of encouragement and an optimistic outlook. I think the reason many people compare me with Dr. Rodeheaver is that I, too, have a trombone. But I have tried to develop my own style and if there is any similarity in method it is purely coincidental."

"Another man I admire is the late Dr. Charles M. Alexander, father of

## 2 A. M.

*Houses, like people, get aches in their bones,*

*They whimper at night, giving soft little moans;*

*I sympathize—adding one plaintive remark.*

*I wish they'd be braver when I'm in the dark!*

—Elinor K. Rose

gospel singing. I've read every book about him I could get and have visited in the home of his widow. He has been a real inspiration to me during my brief ministry in gospel music."

Back in 1946 before Cliff Barrows and Billy Graham had become "personalities," the London Customs held Cliff's trombone, thinking he had brought it over to sell. His earnest appeal failed to move the adamant officer who declared it would cost him \$300 to bring the instrument into the country, and that he could pick it up for that fee at the King's Warehouse or go without. Determined to retrieve his trombone without paying \$300 he didn't have, Cliff headed for the warehouse somewhat peeved about the whole matter.

When he told the officer that he used it in his work, he was greeted by icy British skepticism. "Get my horn, and I'll show you how I use it," Cliff pleaded. He selected his own arrangement of "The Old Rugged Cross." When he finished, the officer, touched by the

soft notes of the old hymn, said mildly: "Take it. I'm convinced."

I asked Cliff what he thought were the most important values people derive from singing. Clasp his hands behind his head and flashing his warm smile, he replied, "When people sing together, it lifts them up. It helps them to forget their troubles as the 'things' of life fade into the background. It gives them an awareness of the presence and power of God's spirit."

HE leaned forward and, with a deeply serious expression, added, "The most important part of a hymn, I feel, is the message. Good arrangements should never be the end product, but simply a medium for getting over the truth of the Gospel. Many people have found Christ in our campaigns and over the Hour of Decision by listening to the message of the old hymns."

To illustrate, he related the dramatic story of the woman who had become discouraged, had drifted away from God and the church and was preparing to commit suicide. Stopping up all the holes around the windows and doors, she opened the gas jets and turned up the radio to drown out the thoughts of death.

Then, the Hour of Decision broadcast came on. She listened to the choir singing and began to think of her earlier life. The baritone voice of George Beverly Shea flooded the room with a message that brought tears to her eyes and hope to her defeated life.

*"It is no secret what God can do,  
What He's done for others  
He'll do for you."*

Almost unconscious, the woman staggered to her feet and opened a window. "The message in that hymn," she afterward wrote, "saved my life and my soul."

Cliff's first attempts at "directing" go back to high-school days in Ceres, California, where he was a popular cheer leader. Today he admits that his method of directing gospel singing could easily remind one of cheer leading. "So many song leaders seem to take the attitude, 'Let's sing and get it over with.' But I believe if a cheer leader can put all he's got into a cheer, a song leader for the Lord ought to exert himself enough to wake up a congregation to sing with joy."

In 1940, the young Californian traveled across the country to attend Bob Jones College, located at that time in Cleveland, Tennessee, where he majored in sacred music, won leading roles in Shakespearean dramas and found time to court attractive co-ed Billie Newell.

Five years later they were married and spent their honeymoon at Ben  
(Continued on page 64)

By STANLEY HIGH



BERT ZADIG



Dynamic president Cleo Blackburn of Jarvis Christian College for Negroes, Hawkins, Tex.

## Cleo Blackburn's Grand Design

He calls it "Fundamental Education" and inspires businessmen and educators to work together to help his people raise their living and life standards

**I**NTO the Board Room of the Republic National Bank in Dallas, Texas, one day in March, 1951, walked Cleo Blackburn, a Negro. Already present were leaders in the Dallas business community, prominent oil men brought by private plane from East Texas, several top Indiana businessmen who had flown from Indianapolis, and at the head of the long table was the President of the Republic National Bank, Fred Florence. There was a chair at his side for Blackburn.

They had come to hear about what one of them later called Cleo Blackburn's "Grand Design." Blackburn calls it "Fundamental Education": a plan "for rural and city demonstration centers to show how Americans of marginal means, right where they are and with the materials they have at hand, can increase their contribution to and their share in the rewards of American life."

In the 30 minutes allotted him, Blackburn told his story; for 30 minutes more he answered questions. Then, unanimously, these notably practical men not only voted to support

him but raised, on the spot, the money for the initial surveys he asked for.

Early in November, 1954, the Board of Fundamental Education, having won a rarely-granted national charter from the U.S. Congress, was formally organized at a similar meeting in Dallas. Most of the same men were present and elected to Board membership. Elected president was Joseph Zeppa, head of one of Texas' largest oil-drilling concerns.

This time, Blackburn outlined a specific program based on the studies of experts. The Board unanimously approved it. Then he proposed the Board undertake to raise a five-year budget. That, too, was unanimously approved. The total aimed for: \$14,000,000.

**C**ONCLUDING the meeting, Mr. Zeppa, who had postponed a trip to Venezuela to be present, said: "Not so long ago, I'd have laughed at anyone who told me I'd let a scheme like this interfere with my business. That was before I met Cleo Blackburn."

That Cleo Blackburn's vision is of such dimensions does not surprise

those who know him best. Neither does his ability to enlist support. For 19 years he has been giving substance to such a vision at Flanner House, a Negro settlement house in Indianapolis.

"By now," a prominent Indianapolis industrialist told me, "we are used to going along with Cleo on jobs that positively can't be done—and doing them."

"He never hurries; he never pushes; he never gives up," said an Indianapolis merchant. "And up to now he's never failed."

"When Cleo invites us to a meeting," said the editor of an Indianapolis newspaper, "most of us regard it as a command performance. After we've heard him, in that quiet way he's got, expound the kind of idealism most of us believe in and then tell us, with facts and figures, what we can do about it, we end up glad we've come and ready to help."

For what his success has meant to Indianapolis, the Junior Chamber of Commerce in 1940 chose him as the

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"The deal is off!"  
squawked Doc as the  
spray hit his head.



# TROUBLE AT

By ELLEN ROBERT

ILLUSTRATOR: MITCHELL HOOKS



Doc Quackenbush was a stubborn old man nailing shut the little church because he was through with religion, but he had reckoned without Grandma's cast-iron tenacity and trust in the Almighty

THAT old skinflint won't get away with his tomfoolishness! Even if he does own the land, he'll just have to rent us our own church for these poor Pike Point souls."

At that moment, though she was a far cry from being tall and forbidding, Grandma looked to me like the four-color pictures of Carrie Nation in our well-worn "Sermon Pictures of the Century." She stood in the middle of the hot, heavy-aromaed country kitchen, waving a wooden mixing spoon. Then she wiped the tip of her apron across her rosy forehead and pointed the spoon at Grandpa, who was quietly easing his rheumatic length into a straight-backed chair. He was still out of breath from the fruitless round trip to the interurban, but there was a scrap of a smile on his bony face.

"Martha," he said to Grandma, "Sabbath or no, Doc's not coming to dicker. You've got a powerful faith, but we're down to bed-rock here. Say *infidel* these past seven years and Doc Quackenbush leaps right into anybody's mind. Disbelievin's meat and drink to him. How come you think he'd let us unboard the church for worship this year? He's impossible."

"Impossible?" Grandma snorted the word. "With the Good Lord all things are possible! And something has to be done—pretty soon. You and I could hold on in our parlor for the oldsters, but with all these new families come

up with the lumber company this year, Gowers, Perkins and the like, with children as many as the hairs on your head, we've just got to have a decent place to worship. Especially when they're as bare of the Truth as a pack of heathens."

"Can't blow out a stick of dynamite once it's exploded."

Grandma paid him no heed.

"If Doc stays nasty, we'll just have to raise the twenty-five dollars a month I wrote him we'd gather, though I've small notion how we'll do it. The Fair booth won't be more than a pittance to help. But we'll have our church back one way or another, mind. The Lord will lend a hand when there's such a need."

Grandpa wasn't overly impressed. He creaked to his feet and leaned tiredly against the doorway to the dining room, quietly surveying the white damask table spread with Grandma's company china, even to the sterling teaspoons Daddy had sent straight from London, and the Delft salt-and-pepper shakers in the shape of little windmills—all for a guest who hadn't come.

"I doubt even the Almighty could dicker with Sam Quackenbush. Property's his and no power under the sun's going to change him. Maybe before the war. . . ."

He sliced off his words, his eyes grazing the top of my black (Continued on page 105)

# PIKE POINT



By  
JANE  
A.  
WEBB

Airline stewardess  
Jane Webb smiles a  
welcome to adventure  
aloft, where Heaven  
and God seem closer.

## I take the high road

**I**N THE miracle and beauty of flying through the limitless space that lies between heaven and earth, I have found that people are often awakened to a closer consciousness of God. When the door of our plane has been securely locked and we taxi out to the runway, we of the ship's crew know that, at least for a short time, the safety and comfort of human lives lie in our hands. We know the ground mechanics, the meteorologists and the dispatchers in the field tower have carefully prepared us for the venture ahead, and we're grateful for our confidence in them. But when a DC-6B weighing 100,000 pounds roars down the runway at top speed and lifts into the thin substance that is air, one cannot help knowing that a greater power than the engines is at work. Ordinarily untapped forces are brought into play. The same could be said for us aboard.

To do the job which an airline expects of you has, of course, its rewards. But only in going beyond what is expected—because of an awareness of God and the spirit of brotherly love—can an abiding satisfaction be derived from a flight.

When we are detached from the world below, and are closely bound to our passengers in the common purpose of safely reaching a common destination, the opportunity for "going beyond" is always present. In my stewardess-training days I read the stirring words of the Reverend Henry Drummond: "I shall pass through this world but once. Any good, therefore, that I can do or any kindness that I can show to any human being, let me do it. Let me not defer it nor neglect it, for I shall not pass this way again." This thought has become a guide not only for me but also for hundreds of my co-workers, for every day throughout our flight system thousands of selfless acts are perpetrated—some large, some small—for which credit will never be given, nor asked.

**M**ANY of these acts I've seen myself—such as the look of infinite concern and protection on the face of a company agent as he cradled a passenger's baby in his arms and carried it with utmost care down the steps of an airplane. Or the young stewardess who sat next to a tearful GI prisoner

of war just back from three years in Korea, and who put her arms around him and cried with him unashamedly because his mother had died on the very day he had arrived home in San Francisco. Or the worried captain, his nerves drawn taut because of a sudden electrical storm, who spoke calm and smiling words to his passengers. Or the grim, weary men in a remote mountain tower who, when a raging blizzard made it impossible for them to be relieved, went on working with swift efficiency long after their quitting time just to be sure that all aircraft in the area got down safely.

"Flying a little closer to heaven," however, isn't reserved just for ships' crews. Take, for example, the passenger who was so bubbling with happiness and good cheer that the other stewardess and I couldn't help noticing him. He smiled at us pleasantly each time we passed his seat, and when it came time for us to serve lunch he even offered to help us. Later he handed us a few small cards with printed quotations, some serious, others humorous, but all of them meaningful. When we could restrain ourselves no longer we finally asked him what made him so wonderfully happy.

**H**E gave us another cheery smile. "I travel a great deal by air. In fact, last year there were only 32 days when I *wasn't* on a plane. So I decided that since I was going to spend so much time aloft, I'd make it just as enjoyable as I could."

A few minutes later we landed. But as our friend took his leave he handed me one more card. It read: "All our days are like identical suitcases—only some of us pack more into them than others."

And then there was the time when I happened to sit next to a man who was looking intently through the window at the Los Angeles suburbs below us from which we had just taken our departure. We had gained altitude rapidly and the houses beneath us had diminished to sugar-lump size. "You know," he said, "we're flying right over the section where I live. This morning at breakfast I was faced with a personal problem that looked awfully big. And now I can't even find my house."

Then he gave me a shy, embarrassed grin. "Maybe it wasn't as big as I thought."

On another occasion in Dallas when I reported for work I had a headache which made me wonder if I'd be able to do my job. When I came aboard I found that all the passengers had stepped off the plane for a moment to stretch their legs—except one man, who remained quietly in his seat. When his

(Continued on page 111)

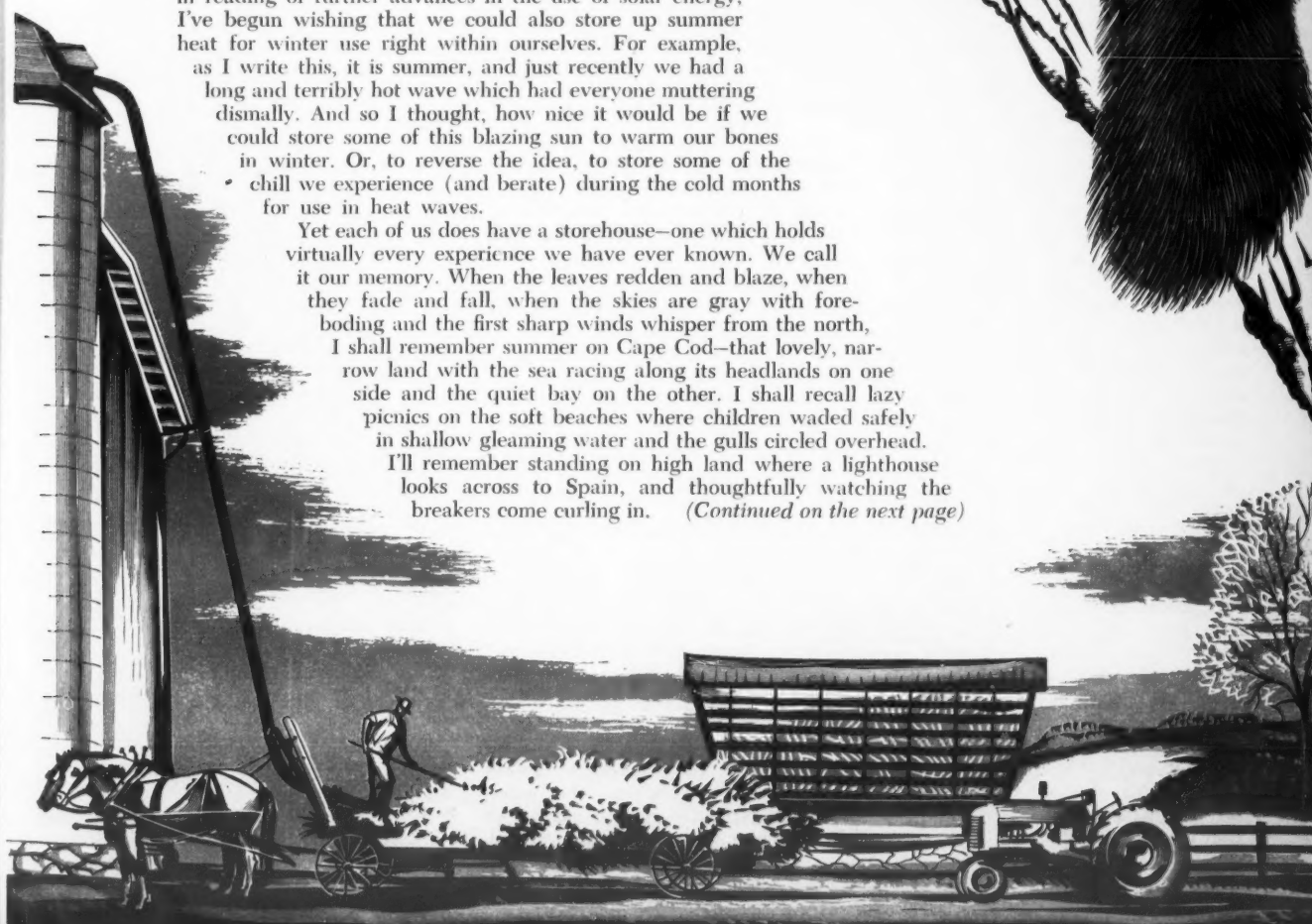


# STOREHOUSES

By FAITH BALDWIN

NOWADAYS we hear and read a good deal about the future use of solar energy. I recall some years ago when one of the first sun-heated houses was built. Because I have a highly unscientific mind no one was able to explain to me satisfactorily how the heat of summer months could be stored up for use during the winter. Lately, in reading of further advances in the use of solar energy, I've begun wishing that we could also store up summer heat for winter use right within ourselves. For example, as I write this, it is summer, and just recently we had a long and terribly hot wave which had everyone muttering dismally. And so I thought, how nice it would be if we could store some of this blazing sun to warm our bones in winter. Or, to reverse the idea, to store some of the chill we experience (and berate) during the cold months for use in heat waves.

Yet each of us does have a storehouse—one which holds virtually every experience we have ever known. We call it our memory. When the leaves redden and blaze, when they fade and fall, when the skies are gray with foreboding and the first sharp winds whisper from the north, I shall remember summer on Cape Cod—that lovely, narrow land with the sea racing along its headlands on one side and the quiet bay on the other. I shall recall lazy picnics on the soft beaches where children waded safely in shallow gleaming water and the gulls circled overhead. I'll remember standing on high land where a lighthouse looks across to Spain, and thoughtfully watching the breakers come curling in. *(Continued on the next page)*



A summer on the Cape is made up of many things. Even in the tourist season there is peace, despite the hordes of people and the appalling traffic. The venerable towns still dream under the elms, the old houses brood over their gardens, and always there is the changing, yet changeless, ocean and wide blue bay. The Cape has a special fragrance—it is salt and sun and wind, it is bayberry, roses and pine trees. Moons are bigger and winds sweeter, and somehow the sun is more golden. You wake to mornings Technicolored in azure, emerald and gold. The tinted dusk folds down like wings, the stars shine out when night falls, and sleep comes deep and untroubled.

When November arrives and the ears of multi-colored corn hang at my door and the pumpkin is on the step, with the fire lighted, the curtains drawn and the cold still air foretells the first snow—then I draw upon my Cape memories. I am not likely to forget this past summer. It wasn't my first acquaintance with the Cape. I first went there nearly sixty years ago. But it was an unusually significant experience, for the Cape put me to work again after frightened and fruitless months when I wondered if I could ever return to the life I had known as a writer.

**A**LL memory is stored material—some of it buried so deep we do not know it is there. Yet even after a lifetime it can return to us, swift as a bird's flight, brought back by a sound, a glimpse, a scent, a single word. The unfortunate thing is that too many of us keep the less lovely, the less happy, the least pleasant memories on those shelves easiest to reach. I am not saying that these memories should be those most deeply hidden. The psychologists tell us firmly that many of our troubles stem from such burials. I believe, however, that we should take out our more painful memories, look at them carefully, try to understand them in relation to ourselves and our daily living, and then make a very great effort to discard them forever. We should not return them to the dusty shelves, labeling them, "This was the time I was humiliated," or "This was the time I was betrayed," or worse yet, "This was when I was treacherous."

There are far better things to keep in your storehouse—and to take out and enjoy as you would something treasurable. Everyone has his collection of happy hours, fulfillments, remembrances of love and laughter. I have heard people say they were never happy as children because a certain environment or set of circumstances made it impossible. I think they are remembering only their unhappiness, for all children, however wretched they may seem to the adults they even-

tually become, have moments of pure, unthinking happiness—which need not be motivated by a single thing—not even a dear word or a caress or even an unexpected gift. It is simply a wholehearted absorption into the very essence of life itself. It cannot be recaptured—yet the memory always remains. At least mine does. I can recall, as a little girl, running through sweet winds under a bright sky, and simply bursting with the sheer joy of being alive. Or other days, absorbedly reading, munching an apple, my mind all but closed to the words I read, yet open to rapture because of them.

Even as a grownup, with many years behind me, I still experience fleeting moments of something more than happiness. Perhaps looking at moonlight on still water, or sunshine on the crest of a wave, or perhaps walking in a garden, or stooping to pick up a shell from a beach. Or being with close friends, not saying very much, certainly nothing of importance, yet suddenly

### The Doubting Heart

Dear Lord, I haven't trusted Thee  
As fully as Thou trusteth me;  
Thou givest life from day to day,  
Yet Thou hast power to take away.  
My daily bread, my little home  
Are gracious gifts from Thee alone;  
Inspire this doubting heart I pray,  
To trust Thee more this very day.

—Louis Ellsworth Jaekel

feeling the deep undercurrent of affection and understanding. Or—just before I sleep, or as I wake—experiencing that brilliant moment for which there is no name, as if I'd had a glimpse of God.

This past summer I heard something I have often heard, yet for the first time I was stunned by it. I heard someone say, "Enjoy yourself, you're a long time dead." I've heard and read the same thing stated in many other ways—the "eat, drink and be merry, for tomorrow we die" theme. Those who say this, lightly, or seriously, must be unbelievers—for Jesus was not born to lead us to death but to life; and Paul preached, over and over, the life everlasting.

I've often thought of how dimensionally we can live in the past, the present and the future. Those of us who live almost exclusively in any one miss a great deal. For the three are really one, fused in a natural blending of time. There are those who spend their days turning away from the future, despising the present and always looking back into the past—the "good-old-days" type of person, afraid to face the here and now, and terrified to look

ahead. There are those who live only for the moment, the things they can know with their physical senses. They turn their backs upon the past and admit no future. That's all right in childhood, for children normally live in the present moment. All parents know it is usually futile to threaten in advance . . . "Next week you can't go to the party." Next week means little to one for whom tomorrow never comes. But if the child is now grown, living in the moment becomes a deliberate shirking of lessons past and trials to come.

**T**HE integrated person—and there are many—accepts the past with all its joy and grief, shapes it into the present, lives that as best he can in the light of what has gone before, and looks forward to the future when he will learn yet more of happiness and of new tasks to be done. But he who abides only in the future—to whom yesterday has been erased from the slate, and today is just something to get through—he is the daydreamer. He is that person who waits for his ship (which he's never launched) to come in, for the gold mine to open at his feet, for the oil well to gush suddenly from his back yard. He is always going to do something when he gets around to it, when the circumstances are just right. He will write a book, or a symphony, or a great play—but not today.

The dweller in the past has a storehouse of antiques. The person abiding in the present has no storehouse at all. And he who makes his home in the future has only bare shelves. But the mature, integrated person has such a stock to draw upon that he is never at a loss for spiritual, mental or emotional material. It's all there for him to use—yesterday, today and tomorrow.

Before I flew around the world I dreamed for months of the friends I would see, the places I would revisit, the new places I would find. During the flight I was busy garnering memories. Now my journey is nearly a year past—but that storehouse shelf is full.

As for my adventure in a doll's house, on the Cape, I planned that for a full year. I knew what I'd be coming to, what the house was like, and that my closest friend would be nearby. I even thought about it during my world-round trip. And then, suddenly it was there and I was living it. So this adventure, too, was woven from past, present and future—and another shelf is now also full.

A close friend of mine once said, "Gratitude is the aristocrat of the emotions." I think it wise to pray that we learn—and never forget—to be grateful. I don't mean gratitude in the sense of an obligation. That isn't an emotion, really, and if it is, it's an unpleasant

(Continued on page 117)



# Where Are the Nine?

A story by MARION COLMAN

ILLUSTRATOR: CHARLES ZINGARO

**I**N THE sleepy little village on the road to Jerusalem, there was an unusual stir of activity. Folks who might ordinarily be busy in the small houses and shops were out on the street staring with excited curiosity as a group of twelve men and their Teacher made their way slowly through the village.

"What happened?" panted Timon, a latecomer, as he hastily joined his friend Ezri at the edge of the group. "Did the Master perform a miracle? Did He give any new teaching?"

"Peace, my friend. One question at a time," replied Ezri, as they fell into step behind the disciples. "Yes, you did miss something. I know not whether it be a miracle or just His way of dispersing some loathsome beggars who were intruding upon Him."

"Oh, no!" protested Timon. "The Master would never send anyone away without helping him in some way."

"But these were lepers," whispered Ezri. "There were ten of them. They kept their distance properly but called to Him as He entered our village, 'Jesus, Master, have mercy on us!'"

"And then what?"

"Jesus said, 'Go show yourselves to the priests.' That's all. And they went."

"What do you suppose He meant by that?" queried Timon.

"Wait!" cautioned Ezri. "Someone is coming. Let us watch."

**S**URE enough, there was a man moving purposefully through the edge of the crowd. His step was quick and firm, his tattered garments fluttered be-

hind him, his long, tangled hair lifted in the breeze.

The disciples drew back as he made his way straight to the feet of Jesus. Timon and Ezri moved closer.

"God be praised! God be praised!" cried the man, as he prostrated himself. "I am healed from this hideous scourge of leprosy. Master, I thank you from the bottom of my heart."

Jesus' intent look took in the stranger's disheveled appearance, the earnest expression upon his face, yes, even the fact that he was a Samaritan.

"Your faith has made you well," said Jesus, as He assisted the man to rise. "Go your way in peace." He continued, as the gnarled hand reached out in a final gesture of appreciation.

As the man started back along the

(Continued on page 54)



# How Do You Measure Up?

Have you learned the technique of brightening your daily relationships with Christian love? Here is practical help in evaluating and improving your "working Christianity"

A FEW years ago, shortly after the Revised Standard Version became available, I decided to read the New Testament with a somewhat different viewpoint than the usual one. I tried to put out of my mind all the arguments I had heard on the correct doctrinal interpretation of each chapter and verse, and to read the book as a manual which had been issued by the "Central Office" and which was intended as a guide for everyday social and business living.

The parts which I believe best serve as a guide to a successful and happy life are the first six and the thirteenth verses of the thirteenth chapter of First Corinthians (RSV).

*If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.*

*Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right . . .*

*So faith, hope, love abide, these three; but the greatest of these is love.*

How much richer, fuller and more truly successful our lives would be if we could come even a little closer than we do to measuring up to the high standards of character and conduct described by these verses.

Eventually there came to my mind the thought, "I wonder how closely I am measuring up; just what is my own batting average?"

I have been a personnel director for many years, and have constructed dozens of rating forms to evaluate the qualifications of various types of people. I now decided to prepare such a form for myself. Knowing well the dif-

ficulties of self-rating, I made a point of preparing the form as if it were to be used by someone else.

The first rule of an evaluation form is that the person filling it out should have before him clear and complete definitions of all the qualities on which he is asked to rate himself. So, with the help of a dictionary, I tried to define each of the attributes of love in such detail as to make misunderstanding or rationalization practically impossible.

On every question, I rated myself on the basis of 10. If I considered myself to be "excellent" in a certain quality I gave myself a numerical rating of either 9 or 10. If I thought I was "very good" in that quality, I rated myself at either 8 or 9. For "good," I gave myself 7 or 8. For "fair," 6 or 7. And for "poor," 5 or 6. Look at page 35 for this form, and rate yourself.

To help me make an objective rating of myself I wrote down and kept before me during my "examination" this important rule:

*Try to be as impersonal as possible in rating yourself. Review the evidence as if "you" were another person. Rate yourself on the basis of what you have actually done, not what you feel or hope you are going to do. Don't be too hard on yourself. Be as fair on the good side as you are on the bad side.*

Let's see how this rule worked out in actual practice. Take, for example, the second quality, "Love is kind." My first tendency was to give myself a 9 rating on this one. I don't think I have ever deliberately done anything to hurt anyone's feelings. But before I rated myself, I reread the phrase "even if it involves effort or sacrifice." So I wrote down a list of actual instances in which I had really given up something I wanted very much to do in order to do something for someone else. As a result my final rating for that particular quality was not seriously low—not as low as the ratings on some of the other qualities—but still it was not a 9.

I had a similar experience in rating myself on the last quality, "Love does not rejoice at wrong." Much of my work for many years has been trying to make people happy in their jobs by helping them with their personal problems. I've also had to be meticulously careful in my reports about these people. With this background of training and experience I felt sure my rating would be high.

I nevertheless asked myself the following questions: Do you ever—even in places where it will do no harm, and possibly without using names—repeat unverified stories of the weaknesses of other people? When you do this, are you more inclined to talk about people who are weak in qualities in which you are strong? How often do you find yourself deriving satisfaction from comparing yourself with these people? In your interviews, do you have a tendency to use your own achievements as illustrations of how to do things the "right way"? And do you—even occasionally—pass on a story about another person which might do him even a small harm?

As a result my rating, while still fairly good, was not a 9. It was not even an 8.

In a similar manner, I rated myself on the other qualities, trying in each instance to be as objective as possible by asking myself searching questions, and giving only frank—if sometimes painful—answers.

I STARTED my self-examination with just a touch of smugness. I knew and freely admitted, of course, that there was much room for improvement. But I was reasonably well satisfied with myself. I wasn't conceited, but neither was I prepared to be easily jarred loose from my feeling of complacency.

Making this rating, however, did jar me loose—so loose, in fact, that I immediately set off on another experiment. I decided to see what I could do to improve my various ratings. I

By  
GEORGE D. HALSEY

knew that, first of all, I would have to set up some reasonably automatic system which would remind me, periodically of my resolution. I prepared a small card with the list shown below, on which I recorded all of my ratings.

Patience .....	_____
Kindness .....	_____
Not jealous .....	_____
Not boastful .....	_____
Not arrogant .....	_____
Not rude .....	_____
Not insistent on own way .....	_____
Not irritable .....	_____
Not resentful .....	_____
Not rejoicing at wrong .....	_____
OVER-ALL RATING .....	_____

I now keep this card in my billfold in a compartment with other cards which I use quite often. And recently I have added another reminder. I have put in the office "tickler" system an envelope which is to be put on my desk the first of each month. In this is a slip of paper on which is written, "Review your self-rating." The envelope is left in my "Unfinished Work" basket until I can give the rating serious and thoughtful review. This is usually done during the noon hour when no one else is in the office. Then the envelope is put back into the tickler for the next month.

Sometimes I can only glance at the card, but just as often I have time to study it carefully and decide whether or not I can push up any of my ratings. Once or twice, I am sorry to say, it was necessary to change a rating downward. However, I tried to correct that trend just as promptly as possible.

And another thing. I never show my ratings to anyone, because I know how difficult it would be for someone else to give me a completely frank and honest opinion. And an honest evaluation is the whole point of the test.

All of this has been so helpful to me that I am sure anyone who will follow the same program of self-rating conscientiously and prayerfully will be generously rewarded for the time and effort it takes.

THE END

## TRY RATING YOURSELF

### Against I Corinthians 13

(Maximum rating of 10 points for each)

#### Love is patient

Patience is defined as self-control, even under provocation; bearing pains or trials without complaint; having forbearance for the shortcomings of others.

Enter your patience rating at right. \_\_\_\_\_

#### Love is kind

A kind person is considerate of the feelings of others, and always endeavors, even if it involves effort or sacrifice, to do those things which help people or make them happier.

Enter your kindness rating at right. \_\_\_\_\_

#### Love is not jealous

A jealous person is inclined to resent the success of anyone who has accomplished more than he has, and to attribute the other person's success to luck, "pull" or even dishonesty.

How do you rate yourself on being free of such jealousy? \_\_\_\_\_

#### Love is not boastful

Many people regularly do a fine, generous thing, and then spoil it all by boasting of how thoughtful they are—as if demanding praise in payment for their kindness.

How do you rate yourself on being free of such boastfulness? \_\_\_\_\_

#### Love is not arrogant

An arrogant person is aggressively disposed to claim for himself more consideration than is his due. He delights in "lording" it over such people as servants, employees, salespeople in stores, etc.

How free of arrogance are you? \_\_\_\_\_

#### Love is not rude

Love is courteous. It is considerate of the rights and feelings of others.

How do you rate yourself on courtesy? \_\_\_\_\_

#### Love does not insist on its own way

Out of sheer obstinacy and the desire to dominate, many a person will insist that either something be done *his* way, or he will have no part of it.

How free are you of such dominating insistence? \_\_\_\_\_

#### Love is not irritable

An irritable person is easily upset or exasperated by petty annoyances. He "flares up" at the slightest provocation—and even at things not intended as provocations.

How free are you of such irritability? \_\_\_\_\_

#### Love is not resentful

Resentment is indignation—often mingled with animosity—which a person feels when he believes himself the victim of an affront or personal injury. A resentment can develop into a lifelong "grudge."

How free of resentment are you? \_\_\_\_\_

#### Love does not rejoice at wrong, but rejoices at right

There is in all of us a tendency, never entirely conquered, to feel a malicious satisfaction and superiority when we hear of the blunders, inadequacies or sins of someone else—and to eagerly pass on to others a report of this person's misfortune. This is rejoicing at wrong. Rejoicing in the right is to find happiness in the godliness of mankind, and to experience joy in passing on to others a report of the good things people do.

How do you rate yourself on rejoicing, not at wrong, but in the right? \_\_\_\_\_

☆ ☆ ☆

By adding up your ratings on the above ten qualities you will get an over-all rating (on the basis of 100) of how effectively love governs your behavior toward all people. \_\_\_\_\_

(over-all rating)



Indian art is the motif of the religious decoration in this church built by Brother David and his flock.



The pastor is still kept in mind by his former Broadway friends, who occasionally send supplies for his parishioners.

ONE night a tall, handsome actor stood alone on a Broadway stage and smilingly bowed to an applauding audience until the final curtain fell. Then, in a pensive mood, he walked to his favorite restaurant where he ordered what, professionally, was to be his last dinner. Only a few of his closest friends knew that this man was about to vanish forever from the theatrical world—and these friends had been bound to secrecy, for this highly publicized actor wanted no publicizing of the new life he was about to enter.

That was fourteen years ago, and the actor—a star of both the stage and screen—was Gareth Hughes. Turning his back on his hard-won success, Hughes entered the Monastery of St. Mary and St. John of the Protestant Episcopal Church in Cambridge, Mass., where he spent the next six years in religious study. Today he is known as Brother David.

For seven years now Brother David has lived as a missionary on a lonely, desolate Indian reservation some 50

## BROTHER DAVID'S







Sewing, quilting and weaving are vitally important to these impoverished people. Here an Indian woman proudly exhibits a skirt made from some cloth odds and ends.

A former stage star is now giving his most inspiring performance—as a minister to a “forgotten” tribe of Indians

PHOTOS BY DON ORNITZ FROM GLOBE

miles from Reno, Nevada. On this reservation are 300 impoverished Paiute Indians, whose lives are a daily struggle for survival. This is Brother David's flock.

Although now 57, Brother David still devotes himself unsparingly to the spiritual and material needs of these people who, all but forgotten by man, have not been forgotten by God. In a career of sacrifice and poverty, Brother David has found a life of undreamed-of richness. His gentle love of these people has been returned to him a hundredfold. Every Indian on the reservation has been converted to Christianity. And children, squaws and old braves—some of whom are barely able to speak English—eagerly attend his simple, inspiring services to hear his Bible readings, to listen to his wise counsel, to grasp his hand—and to let their hearts be touched by his.

THE END



## GREATEST ROLE

Although no longer a stage star, Brother David still has his “fans.” Left, he joins Indian children in a play session.

Adornments are rare in this stricken area—and graves must be decorated with shells, rocks and bits of colored glass.



# What Is There to Be Thankful For?

By **GEORGE L. GARVER**

Minister, Lutheran Church of the Ascension, Pontiac, Michigan

**Y**EARS ago during the great depression my Pennsylvania Dutch grandmother cared for my brother and me while our mother was forced to find work in order to provide food for the family. Grandma prepared the meals, and my brother and I learned that certain subjects were sure to provide rare opportunities for teasing her. One of the subjects was the "icebox stew" which made its way to the table regularly each week. All that was required to bring forth the indignant affirmation that the stew contained "meat, and potatoes, and fresh vegetables, and if you never have less you can be thankful!" was a comment by one of us, after the usual word of gratitude for the "bounty" set before us, to the effect that there "wasn't much to be thankful for!"

What is there to be thankful for—today? Is there good reason for this day we call Thanksgiving, founded by the Pilgrims, perpetuated by Presidents? Few of us would enjoy even one day with the Pilgrim fathers. What gave

them a basis for their thanksgiving?

Perhaps they were thankful for the few "things" which surrounded them: the essential tools that had been brought from a land where they were plentiful; or the seven log cabins which they had made with the tools, by felling, carrying, lifting and fitting the logs by hand without the aid of even a single domestic animal; or the "luxury" items which graced those homes—an occasional lamp, a box of pins, some few spices, a bolt of cloth. Suppose we, in this day of things and gadgets, should suddenly find ourselves without the world's warmest homes, without 92 per cent of the world's bathtubs and 48 per cent of the world's radios and most of the television sets. Would we still declare a day of national thanksgiving?

Thanksgiving from the very first was associated with harvest time. Even in those early days there was the productivity of the soil for which to say a heartfelt thanks. The Pilgrim fathers may not have had much in the way of

things, but surely, we may suppose, they ate well. But consider their problems. There were no plows. A few spades were invaluable, as were the hoes with which a hundred thousand holes were dug and seed corn dropped with a prayer. No store-bought sacks of fertilizer were available, but forty tons of fish were caught above the requirements of the tables and this carried to the fields to fertilize them while a night-long vigil was of necessity kept to drive off hungry wolves.

And perhaps we take our food too much for granted even today. Behind the bread and butter, the potatoes, peas and cranberry sauce on our tables, are hours and months of toil.

But what is there besides things to be thankful for? What about health, security and protection? Men have been known to endure hunger and poverty and yet enjoy good health. Perhaps some among the Pilgrims were like that. Surely they were a stalwart race. Had they not labored for almost

*(Continued on page 40)*



**TEXT: "Enter into His gates with Thanksgiving."**

**—Psalm 100:4**

There's still time to

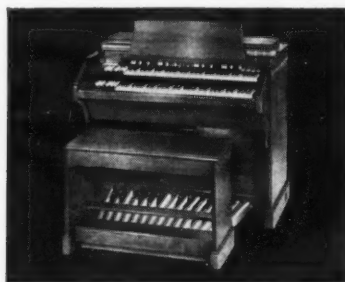
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a month in the dead of winter to provide a common house, which they completed on January 13th? Huge muscles and healthy lungs were required to build such a place as the common house was to be. Yet even before the building was completed, the sick of the community had been moved into its protection. Not all were men of iron.

How would we today have stood the test if we had faced what happened there? For on January 14th, at six o'clock in the morning, the day-old hall was completely destroyed by flames. Outside in the gray dusk of the winter morning, its evacuated occupants, racked by pain and disease, knelt in the snow to utter prayers of thanksgiving.

America has half of the world's hospital beds. Here, health and life-expectancy are optimum. And yet do we thank God for this? And, having thanked Him, can we rest until all the world enjoys the health and security that through no personal merit we have inherited?

Among the more substantial blessings are friends, families, homes. Perhaps even here we could learn much from the first thanksgiving. Of the original colonists we are told that only fifty remained on that first day of Thanksgiving, the others having been lost through tuberculosis. Scarcely a family was whole. Many chairs and many hearts were unbelievably empty.

The *Mayflower* had lifted anchor and set sail. The colonists had passed the point of no return.

Such provisions as the harvest had provided were safely gathered in when the governor's proclamation was published in the clearing. It was a grand testimony to their spirit that the colonists invited the Indian chief Massasoit to share the festivities. But imagine the consternation when the guest arrived for dinner with ninety of his warriors!

Perhaps we make of Thanksgiving what it was never intended to be. All too often we have failed to realize that although it is really a festival of faith, our Thanksgiving celebration has always been more a holiday than a holy day. The great factor which made the Pilgrim experiment so worthwhile was that it *was* religious. In spite of poverty and hunger and illness and loneliness, for the first time these men felt free—free to worship, free to govern, free to prosper. They went to church with rifles on their shoulders, it is true, but they went to church.

The true basis of thanksgiving is not, "I thank Thee, God, that I am," but "I thank Thee, God, that Thou art!" This is the message of the Christian Gospel. There is no poverty, no hunger, no illness or loneliness or slavery to which this Gospel will not bring peace.

What is there to be thankful for? Everything! THE END

## THOSE PEOPLE IN OUTER SPACE

(Continued from page 24)

There is no scientific knowledge to supply the answer. There is, on the other hand, plenty of intuitive data to validate a number of conjectures. In his ideas of beings on other worlds, man has traditionally projected his own worst qualities. Why is it not as logical or more so to project his *best* qualities in visualizing their nature? The Bible itself contains a passage of remarkable character in this connection, the Parable of the Lost Sheep. It is found in Luke 15:3-7 and reads in part: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Jesus told this story to indicate God's concern for the lost, meaning straying, sinning, disobedient man. While our attention is focused on "one sinner who repents," we must not forget the fact of the "ninety-nine righteous persons who need no repentance."

What if this parable indicates something more than God's unrelenting concern for the sinner and transgressor of Earth? Suppose it serves to describe the moral status of the universe, its uncounted habitable worlds being

symbolized by "an hundred sheep." Whether there are other "lost" worlds, we know at least that ours belongs in that category, that we are children of disobedience, that all we like sheep have gone astray and have turned each to his own way. We know further that "God so loved the world [our world], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Having thus oriented ourselves, have we not by the same token oriented those people in outer space, placing them in the category of the "ninety-nine righteous" worlds that need no repentance? This means that the people in outer space quite possibly are a race superior to Earth-men in character and mind, in spirit and in soul.

THIS is such a stupendous proposition that at first it defies belief and credibility. On closer scrutiny, however, it becomes both appealing to the reason and challenging to the heart. Certainly it is a thousand times more sublime than the current sadistic conception of "the little men from outer space" who are supposed to be cruel and ruthless in character and weird

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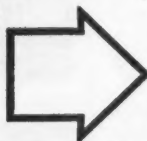
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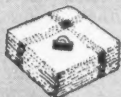
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Frankenstein monsters in appearance.

Surely if God can make a universe so supremely beautiful and so dominated by law and order as the one we behold about and beyond us, can He not have inspired the people on those worlds farther out to resist evil and choose good, to be more eager to hearken and obey than to rebel and reject His commandments?

That a dispensation of utter loyalty and undeviating obedience to God is not impossible, Jesus Himself gave superlative witness. The writer of the Epistle to the Hebrews (4:15) made the positive declaration that Jesus was "in all points tempted like as we are, yet without sin." May not the people of outer space have achieved the same spiritual splendor which Jesus Himself manifested and which He assured us could be ours also, if only we would keep His commandments and abide in His love?

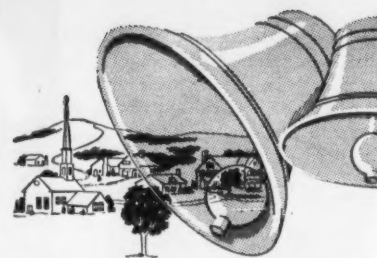
In any case, it is both intriguing and reasonable to conceive of the beings in outer space as a people remarkable in character and possessed of the noblest virtues and capacities.

On the basis of what we know of God, and of what we might have become if Earth-man had not strayed through disobedience, it is possible to go further and suggest something of the civilization and culture to be found on these worlds farther out.

**L**IVING lives of strictest obedience to God's commandments, they may well have solved the profoundest secrets of the natural laws of the universe. Such seemingly insurmountable problems as disease, poverty, crime and war—which have plagued our earth since the beginning of its history—have long since been solved by them. Having truly perceived the eternal wisdom of such spiritual pronouncements as the Sermon on the Mount, they have freed themselves forever of vanity, bigotry, self-seeking and cruelty. Secure in the protection of a pleased God, they are utterly without our endless fears—fears which steadily corrode our lives, fears which endlessly cause man's inhumanity to man. Untouched by the constant devitalization which our anxieties impose on us, they may well possess a seemingly limitless physical, mental and spiritual energy—an energy which has enriched them with almost magical endowments.

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endowment: the ability to resist the human vanity—as well as the enslavement—inherent in the development of ingenious machines, and to live lives of utter simplicity and tranquility. In short, it may well be that these people in outer space have attained a spirituality akin to that envisioned by the Creator when first He created Adam and put him in dominion “over all the earth,” its creatures and its natural resources and forces.

What then if we should land on their planet? Awed and baffled by their immense superiority—and with our childish propensity for distrusting what we don't yet understand—will we try to subjugate them with our powerful weapons of brute force? Or will they—through their superior intelligence and perhaps even more powerful devices—succeed in conquering us? Or is there a third alternative? By peaceful contact with these people, will we quickly derive from them the great spiritual insights and cultural advancements which they have developed through devout and reverent living?

**H**ERE again we have spiritual insights into the question. And they are insights which indicate that none of these three possibilities will come to pass. We have never been destined to ride into heaven on the coat-tails of sainted men. The people in outer space will neither enslave nor save us. What they will do is the only thing they can do—they will shame us. And in doing so it isn't difficult to imagine what they will say.

“Throughout your entire history you have disdained the Word of God. In your arrogance and vanity—and despite the disease, famine, war and all the other horrors you have brought on yourselves—you have insisted on your own way in preference to God's. You are indeed the lost sheep of the universe—but a sheep who has always known the way back. As always, we stand ready to welcome you back into the fold. But only if you come of your own volition—in humility and in reverence and love of God.

“Until then all other worlds will shun you. Your conquest of space to this or any other world will be meaningless until you have achieved a far greater victory—the conquest of yourselves. Because of the monstrous weapons of war you have so proudly created, you are at last on the verge of race extinction. You can return to the ways of God—or, in one great searing blast of flame and horror, you can vanish forever from the universe. The choice is yours and yours alone—and you must make it now.”

And then those people of outer space will wait for our decision.

THE END

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# Daily Meditations

by John W. McKelvey

## Tuesday, November 1

READ ZECARIAH 4:1-6

*In prosperity our friends know us; in adversity we know our friends.*

—CHURTON COLLINS

HISTORIAN Arnold J. Toynbee said recently that western civilization is threatened by "formidable challenges" which can be met only by negotiation, not force. "The West has lost its previous ascendancy in the world, and at the same time it has lost its previous confidence in itself . . . In my belief we cannot preserve our freedom without re-establishing its religious foundations, and God's love is the only foundation on which man's freedom can stand." Dr. Toynbee has set the right ideal before us!

*O Lord, we bow before Thee in penitence and confession. Purge our hearts from pride and covetousness. Give us the desire to obey Thy laws and seek Thy righteousness. Amen.*

## Wednesday, November 2

READ ISAIAH 55:6-9

*It is a good answer which knows when to stop.*—ITALIAN PROVERB

WHEN Albert Einstein died last spring, his brain was given to Princeton Hospital for scientific study. It was planned that portions of the brain would be examined by both microscopic and chemical analysis. What the studies will reveal no one can say at this moment, but it seems certain the scientists will not find new and epoch-making formulas hidden away amidst the convolutions of gray matter. All that is left is the machinery. And yet, how marvelous the Hand that made such a mind!

*Gracious Father, when we ponder Thy handiwork, yes, even our own creation, we realize that Thou hast made us to think Thy thoughts after Thee and to grow into Thy likeness. Amen.*

## Thursday, November 3

READ JOSHUA 1:5-7

*Teach the young people how to think, not what to think.*—SIDNEY SUGARMAN

MARY McLeod Bethune received encomiums from far and wide, but none more revealing of her indomitable spirit than the rule by which she lived. "Be a Daniel," she was wont to say, "and take the vow of courage." By this simple rule she wrought great victories on behalf of

her race and brought understanding and good will into focus with new power to remove educational and economic barriers and provide opportunity for youth everywhere. Courage!

*Dear Master, in Thy light we are able to walk without fear. Grant that Thy light may shine through us to enable others to find strength and blessing in Thy name.*

## Friday, November 4

READ I JOHN 1:5-10

*Life's darkest hour is when a man plots to get money without earning it.*

—HORACE GREELEY

A STORY with a different ending made the headlines this year when a young veteran confessed to a \$24.50 robbery because his conscience bothered him. Ill and unemployed, he had a wife and three children to support. Almost immediately after his plight and confession were made public, he was offered a temporary construction job. Our extremities are indeed God's opportunities, but we must submit humbly to His discipline.

*O Jesus, be Friend and Guide to us in our striving each day, lest we fall into the trap of evil passions and false values. Quicken our zeal for truth, in Thy name.*

## Saturday, November 5

READ MARK 10:2-9

*It is a great blunder in the quest of happiness not to know when we have got it.*

—UNKNOWN

WE HEAR so much these days about divorce and broken homes that it is refreshing to see the Census Bureau's recent figures disproving the belief that Americans are always getting divorced and that their marriages never last. As of the 1950 census, 80 per cent of all married women between the ages of 15 and 59 were still wed to their first husbands. Of this group nearly one fourth or 5,800,000 had been married twenty-five years or more. The picture is not as bleak as some statistics have indicated.

*O Holy Spirit, descend upon our hearts and homes. Enable us to manifest a right spirit within and to serve in newness of life without. Amen.*

## Sunday, November 6

READ I CORINTHIANS 13:8-13

*Meet life and live it; do not shun it and call it hard names.*—THOREAU

TODAY is World Peace Sunday. Peace is an intangible value geared to a tangible world. It means many things, not only in the realm of nations but among smaller communities and groups. Perhaps the struggle for good will and tolerance has to begin at the grass roots, between individuals and neighbors. No greater challenge confronts us today than the call to remove bias and prejudice from our dealings with one another, whether the other person is Negro, Oriental, Semite, Roman Catholic or pagan outcast.

*O Father, Thou hast made all men of one blood to dwell on the face of all the earth, and for sins of all men Thou didst send Thy Son to redeem and deliver us.*

## Monday, November 7

READ LUKE 14:28-33

*He who never made a mistake never made a discovery.*—SAMUEL SMILES

IF nations were required to pay cash for any wars they decided to wage, it's a sure thing there would be no more wars. Uncle Sam is still making payments for seven of the nine wars the United States has fought. Figures indicate that the Spanish-American and Indian Wars will be paid off before the middle of the twenty-first century, World War I shortly after the middle and World War II and the Korean War shortly after the beginning of the twenty-second century. Truly, what price glory! It makes us think.

*Dear Lord, search deeply within our hearts and cleanse us of every evil way. Help us today that we may seek the good of all men and the joy of Thy favor. Amen.*

## Tuesday, November 8

READ MARK 4:13-20

*The easiest person to deceive is one's own self.*—EDWARD BULWER-LYTTON

A DISABLED Korean War veteran was arrested some time ago on charges of stealing \$30,000 and then losing it on dog races. Police said he admitted stealing the money. "I guess I just went to the dogs," he told them. It is bad enough to see a man bring judgment on himself with his evil deeds, but it is many times worse when he drags others down with him—as, in this case, his wife and three children. Beware of the love of money!

*O Christ, deliver us from the lure of false riches, and save us from committing evil and unrighteous acts. Amen.*

### Wednesday, November 9

READ PROVERBS 16:27-33

*There is much difference between imitating a good man and counterfeiting him.*

—BENJAMIN FRANKLIN

BRITISH news reports recounted the inevitable story of evil and its consequences in the downfall of Rodwell Patience, butler at 400-year-old Diddington Hall. His services were so devoted and flawlessly performed that the squire left him a legacy of \$30,000 in cash, provided he was still in his service when the squire died. Unfortunately Mr. Patience had duped and robbed his employer of costly family heirlooms and had been fired twenty-three days earlier. Crime's only reward is ruin.

*Dear Master, we are often misled by the deceitfulness of unworthy goals. Open our eyes that we may see the true splendor of life lived in quest of honor, selfless service and truth. Amen.*

### Thursday, November 10

READ ISAIAH 2:3-5

IN AN address at Columbia University Dr. Grayson Kirk, president, predicted the probable end of war in the atomic age. He said, "Dueling disappeared, not merely because of prohibitory legislation, but because it became too dangerous a method of satisfying an affront to individual honor. Warfare among the nations of the world may soon move into the same category, and for the same reasons." This statement makes sense, but whether it becomes true depends on us!

*Lord of nations, be with us yet, lest we forget in the heat of our desires that what counts in each of us is a humble and contrite heart. Save us, for Jesus' sake. Amen.*

### Friday, November 11

READ PHILIPPIANS 2:2-8

*Pride is the mask of one's own faults.*

—HEBREW PROVERB

ON THIS Veterans' Day we should consider the futility of war. Just how idiotic any form of war is may be seen in a small way by a strange incident that occurred in Arlington, Va. A 42-year-old woman shot her husband at their home after an argument over how she should cook pork chops. Pork chops, no matter how tasty a dish, are hardly important enough for murder. Neither are the innumerable incidents that in the past have led nations to war and destruction. We need patience—and sanity.

*Above all else, O Father, give us grace to see ourselves as others see us. Teach us to forget ourselves and to humbly seek Thy peace. Amen.*

### Saturday, November 12

READ PSALM 96:1-9

TODAY the season's final 100-mile auto speed race will take place in Las Vegas, Nevada. In the light of recent tragedies on such speedways, one wonders why we continue to allow and support an undertaking which too frequently ends in appalling tragedy. Perhaps the most sinister

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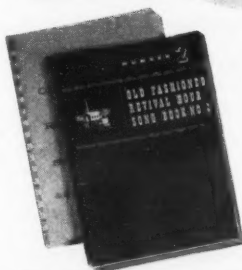
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casualty, however, is the death of moral values in people who flock like vultures to witness some new twist to Death's reaping.

*O Saviour, awaken in us a solemn yearning for life on its highest levels. Turn us from trifling with our destiny or those values that outlast our striving. Amen.*

### Sunday, November 13

READ I TIMOTHY 6:6-12

*By experience we find out a short way by a long wandering.*—ROGER ASCHAM

AN UNUSUAL event took place this year when \$675,000 was awarded to two people for solving puzzles. The reactions of the award-winners were noteworthy. The top winner hoped to spend six months touring Europe; the second-place winner planned to retire to a small farm. The person in third place who received \$150,000 said, "Obviously, I'm going to try to live better." Alas! We should "live better" not by riches but by God's spirit!

*Lord, deliver us in our temptations and delusions. Set our feet on the rock of Thy goodness and mercy. Lift us up in purpose, dedication, self-sacrifice and honor. Amen.*

### Monday, November 14

READ ROMANS 8:9-11

*Knowledge advances by steps and not by leaps.*—THOMAS B. MACAULEY

A PHYSIOLOGY professor from the University of Pennsylvania made the headlines unwittingly this last summer when he presented a paper that had a lot to say about miracles: "Nothing we can do can make a miracle a probable event, but it may be possible to add some information to it to make it possible. One thing that needs to be added is a source of energy unknown to us in our biological and physiological sciences. In our Scriptures this source of energy is identified as the power of God."

*Thanks be to Thee, O God, Whose ways are past finding out but Who can reveal to us all the secrets of Thy truth and love. Bless us and keep us. Amen.*

### Tuesday, November 15

READ ISAIAH 35:1-4

*The truth is always the strongest argument.*—SOPHOCLES

NOTHING is sadder than to see someone falsely condemned for a wrong. Not long ago a man was cleared of a murder charge after he had spent twelve years in prison. Evidence proving his innocence finally brought his release, and the state awarded him \$112,291 as compensation for the twelve years he had spent in prison under a false conviction. Material gain can perhaps in a small way help to make life happier, but could it ever take the place of lost years of living, whether joyous or sometimes sorrowful?

*Lord Jesus, enter into our thoughts today and draw us in devotion to those things of the spirit which trial and suffering only enhance and glorify, for Thy sake. Amen.*

### Wednesday, November 16

READ REVELATION 2:9-11

ONE of the world's great is Helen Keller, who this year passed her seventy-fifth birthday. She never led a battalion or piloted a jet bomber; she never erected a skyscraper or went to Congress; she never even wrote a poetic or musical masterpiece. But she has set an incomparable example of fortitude and endeavor in facing and overcoming the disabilities of blindness, muteness and deafness. No one can tell how many lives have been made happy because of her victories.

*Gracious Father, who didst place us each in our time and place, for and with a purpose, help us to find our strength in Thee and our peace through Thee. Amen.*

### Thursday, November 17

READ ECCLESIASTES 3:10-15

*You can do things you never thought you could do—with God.*—SELECTED

SCIENTISTS have now succeeded in drilling holes in a human hair and in an even smaller strand of nylon, then threading wire through the holes. It just seems impossible that this could be done, at least until you study some of the tiniest insects and realize that the Creator's hand has achieved works a thousand times more breathtaking. Both instances should humble us and make us eager to dedicate our powers to help rather than to hinder.

*Lord God, Thou alone art able to bestow life and to give to life its crown of blessing. Use us in Thy secret ways and deliver us from evil, for Jesus' sake. Amen.*

### Friday, November 18

READ ROMANS 12:14-21

*Life is sweet because of the friends we have made.*—ANONYMOUS

MY EYE was attracted not long ago by a colorful advertisement which showed a picture of a commonplace steel rail of a railroad with some commonplace weeds pushing up between the ties. The script read: "Because weeds never stop pushing, they can undermine the firmest roadbed, endanger speeding trains." The same danger is present to destroy the integrity of a man's life if the weeds of greed, envy, lust, intemperance, pride, godlessness and an evil conscience take hold.

*O Holy Spirit, watch tenderly over us that we may be found faithful in even the littlest things and thus worthy of Thy grace and mercy. Amen.*

### Saturday, November 19

READ LUKE 12:13-21

*A really thankful heart will make the most even of scanty blessings.*—SELECTED

THE government may have to buy more bins to hold this year's surplus corn. The anticipation was an excess of 50,000,000 bushels, which is no small amount in any man's calculation. I wonder if this excess has any of the overtones which belonged to the seven years of abundance in the dream which Joseph dreamed so long ago. Perhaps the least we can do is to remem-

ber that we are stewards of God's bounty and to share earth's abundance wherever hunger strikes.

*Dear Master, show us how to work in Thy vineyard so that the fruits of our toil may bring health and gladness. Give us thankful hearts for Thy goodness. Amen.*

### Sunday, November 20

READ JOHN 10:7-15

WHY does a church have a door? That is, why a massive, iron-spiked, forbidding kind of door? A happy trend in new churches is the installation of doors of crystal-clear glass. One pastor said of these glass doors, "The people cannot help seeing that this is a place set aside for God." Perhaps the important thing is not the substance of the doors but the quality of the spirit that penetrates the doors and draws those who pass by into the warmth and understanding of God's presence.

*Father, cause us to be channels of Thy love and truth. Let others be inspired to enter into Thy house because they see in us Thy good works. Guide and keep us, we pray. Amen.*

### Monday, November 21

READ PROVERBS 23:29-35

A PASSENGER plane last summer experienced a scare nobody wants to repeat. It was carrying two crates of deadly snakes when somehow one crate sprung open, allowing a snake to run loose. The captain took an axe from an emergency kit and tracked down the "villain," killing it before any of the passengers were aware of what had happened. If only life's evils could be "tracked down" and eliminated as easily! That is, of course, your job and mine.

*O Jesus, in the midst of life we are confronted each day with danger and disaster. Deliver us from the deadly sting of sin and death by faith in Thy name. Amen.*

### Tuesday, November 22

READ ACTS 8:17-24

A YOUNG business woman received unhappy publicity when she sued a New York racetrack for \$425 lost in betting. She said, "When I lost, I wasn't angry, I was just upset by all I'd seen, people borrowing money to get home from the track, and so on. It's not the money so much." Well, let's hope she learned her lesson. If she hadn't "fallen" for the gambling fever she might have missed the races, but she wouldn't have lost \$425.

*Help us, loving Saviour, to keep ourselves unspotted from the subtle temptations and the ruthless evils of life about us. Be Thou our strength, our peace. Amen.*

### Wednesday, November 23

READ JEREMIAH 18:5-11

OUR COUNTRY missed a signal opportunity last summer when the three ex-GI's who had refused to come home, choosing Communism, finally recanted and asked to be repatriated. Immediately they were labeled the "three turncoats." Granted

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ft. by 25 ft.) Posters are sold at cost; order by number—one or all of these attractive and compelling designs. Each poster only \$8.00.

POSTER NO. 1 shows skeleton figure of Death hovering over wrecked car with the caption: "It Was Only Beer But Its Companion Was Death."

POSTER NO. 2 shows man imprisoned in liquor bottle with caption: "Will YOU be Next? More than 3,852,000 Alcoholics made in U.S.A."

POSTER NO. 3 shows parents in tavern—children outside—with caption: "Delinquent Parents Cause Delinquent Children. 7,000,000 Problem Drinkers."

POSTER NO. 4 shows an attractive young couple being offered a drink as they get into their car. Caption, "No Thanks — We Don't Drink."

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### REFUGEES AND SURVIVORS OF PERSECUTION IN DESPERATE NEED



Rev. Jacob Peltz

Hebrew Christian survivors of persecution are scattered all over Europe. Some of them are still destitute and in desperate need. How grateful we are to Christians who help us in our ministry of relief and witness amongst Christ's suffering people. Here is a description of some whom we have helped.

A survivor of the gas chamber says:

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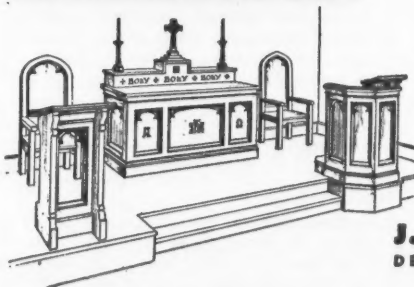
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that is what they were, "turncoat" is an ugly term filled with scorn and reproach. I wonder what the propaganda effect would have been if we had welcomed them back minus the "holier-than-thou" attitude, plus a genuine measure of justice and mercy.

*O God, we have been cast down too often to trust in our own righteousness, but Thou art the same God whose mercy is unfailing towards us. Forgive and save us. Amen.*

#### Thursday, November 24

READ PSALM 67

ANOTHER Thanksgiving Day on which we can give thanks for God's unspeakable kindnesses toward us! What a year of providence it has been! How many times have we been delivered from danger, sickness, even death! How often has God's unseen presence sustained us in sorrow and discouragement! For these and all occasions of His divine manifestations of a bountiful goodness and an unfaltering truth, let us today lift up our hearts and give thanks. Above all, let us renew the covenant that makes us obedient to His loving purpose.

*Now thank we all our God with hearts and hands and voices, Who wondrous things hath done, in Whom His world rejoices, through Jesus Christ our Lord. Amen.*

#### Friday, November 25

READ ISAIAH 11:1-5

YESTERDAY many cities ushered in the season of Advent with parades designed to stimulate Christmas shopping. Today the city of Hollywood will have such a parade. One is inclined to wonder what the secular world of trade would have done if Christ had not come! According to the report in Luke's Gospel, the Bethlehem business interests were too busily occupied with other trade to give a second thought to providing a room for the Child to be born. Christ did not come to save business, but souls, not to bring prosperity, but peace.

*Blessed Jesus, help us to open the door of our hearts that there may be room to receive Thee therein, always. Amen.*

#### Saturday, November 26

READ PSALM 56:8-13

GOVERNOR Ribicoff of Connecticut rightly made the headlines when he vetoed a bill that would have permitted a person to obtain a divorce if his or her spouse had suffered a series of mental illnesses covering a total of five years. He said: "The marriage vows 'in sickness and in health' should have meaning. It is during a period of protracted illness that a person needs understanding, love, and compassion." Well-spoken, indeed. In addition, there is the vow, "till death us do part."

*Heavenly Father, we come to Thee today for strength to live according to Thy laws, no matter how great the price in inconvenience, sacrifice and self, for Jesus' sake. Amen.*

#### Sunday, November 27

READ ISAIAH 9:2-7

ON THIS first Sunday in Advent our hearts are turned anew to ponder the mystery and glory of Christ's coming into the world, that whosoever believeth on Him might have everlasting life. It is not too soon to prepare ourselves in spirit and in truth to mark the day of His nativity. The important thing is to allow Him sovereignty over us, that His kingdom may be established once and for all.

*O Christ, Thou Son of the Highest, descend on us today. Cleanse our hearts and banish sin. Amen.*

#### Monday, November 28

READ II SAMUEL 18:31-33

A SAD newspaper photograph was that of a young mother waiting in a Milwaukee park during the search in a lagoon for her five-year-old daughter, whose body was later recovered. A boat in which they were rowing capsized and the child was drowned. What poignant thoughts must have raced through this mother's head as she sat bowed in grief, waiting for the body to be found! Why wait for tragedy to do the things we ought or to undo the things we ought not?

*Forgive us, O Lord, in our sins of commission and omission. Turn us back from every evil way and lead us in Thy straight paths for righteousness' sake. Amen.*

#### Tuesday, November 29

READ JOHN 10:10-15

THE irony of divine justice was again displayed when two convicted pickpockets asked for sentences of less than six months. The judge agreed and sentenced them to five months and twenty-nine days in jail. This means they will have to serve the full time, whereas on a six-months sentence they could have gotten one-third off for good behavior. We sometimes wonder how the cunning of evil men is brought to naught. It is always eventually their stumbling block.

*Teach us, O God, to trust in Thy promises and paths. Cause us to shun the devious devices of the wicked and to submit to the dictates of truth. Amen.*

#### Wednesday, November 30

READ PSALM 70

TODAY is St. Andrew's Day in the Eastern Orthodox Church of Turkey. Andrew was one of the so-called lesser lights among the disciples. Little is recorded of what he did after the Resurrection. If we knew nothing else about him, the fact that he brought his brother Peter to Jesus would remain as sufficient grounds for praise and eulogy. How many souls owe their relationship to Christ because we brought them to Him? How often have we witnessed to what Christ has done for us? Today, then, be another Andrew!

*Lord Jesus, come into our hearts today. Fill us with life anew. Make us love Thee as we ought to love, and in Thy love make us perfect for our Father's purpose. Amen.*



# THE CHILDREN'S PAGE

Edited by  
BETTY JUNG  
FITZSIMMONS



## BOZO the Bookworm

**B**OZO the Bookworm lived in the best place any bookworm could possibly live. He lived in the big City Public Library.

Twenty years before, when the library had been built, Bozo's great-great grandfather had moved in with his family. Never was any family more contented, and never had they thought of moving.

Of course Bozo's family weren't the only bookworms living in the Library. But there were plenty of books for all, and there was never any fighting over which shelf belonged to whom.

Bozo was big, and Bozo was strong too, and he had mighty jaws. His brothers and sisters were proud of Bozo because he had once eaten his way straight through a big atlas. The only trouble was, they were tired of listening to Bozo boast.

"You kids better stick to the short books. You might get stuck in the big books and suffocate," he would say as he started out eating his way through the newest best-seller.

One morning Bozo announced, "Tomorrow I'm going after the biggest prize of all."

"Oh, Bozo, not—not—"

"Yes, I am. I'm going to start on the Big Dictionary."

"Oh no, please, Bozo! Don't try it!" cried his sister Bettina. "You'll never get out. You'll be smothered in there!"

"Better not try it," said brother Bertram. "The other day I had to crawl around it to get to the Almanac and it took me almost all day. But I did get through the Almanac."

"Almanac!" scoffed Bozo. "That's nothing!"

"Please don't try it," wailed little Bettina, tears clouding her eyes.

"Why, I won't have a bit of trouble," Bozo said. "Besides, didn't Grandfather Bookworm eat his way through the last volume of the Encyclopaedia? If he can do that, I can do better, because I'M stronger."

The next morning, when Mama and Papa Bookworm had crawled to the high bookshelf and couldn't see him, Bozo called to his brothers and sisters, "Come on, watch me take off. I'm ready to go!"

There he was, standing at the edge of the back binding of the huge Big Dictionary.

Bozo started out with a series of great big bites and quickly ate his way through the back cover. He turned to wave good-by.

Now that he was actually started, even Bozo began to be a little worried. He had a long, long journey before him. He gnawed and gnawed away and soon was clear through "Z," "Y" and "X." Through "W" was a long way, especially when he ran into the word "watermelon." It is much harder to eat through printed letters than through the white paper between the words.

Bozo ate and ate and ate some more, and had to stop for several small naps, but he wasn't ready to stop yet. By the time Bozo had eaten his way through to "H" he was very, very tired. This time he slept for a long time, curled up between "he" and "head."

**W**HEN he woke up his jaws were sore and his whole body ached. Poor Bozo didn't even know how much farther he had to go. He ate a little, and stopped and rested, gasping for breath, then chewed and gnawed a little more.

When he got to "D" he just lay down

and gave up. He felt as though he couldn't move another quarter of an inch. And it was so hot and stuffy in here! How foolish he had been!

**H**E was just dozing off, when he heard a slight noise in front of his poor little sore nose. He was too tired to pay much attention, or to try to find out where it was coming from, but the noise got louder and louder. Now it seemed to be very near him. Maybe another bookworm had strayed into the Big Dictionary. That's silly, he thought. No one else would be that foolish.

Bozo used what little strength he had left to start gnawing toward that noise. Then he felt some air on his head, and Mama Bookworm stuck her head through a hole just above him.

"Bozo, Bozo?" she called.

"Here I am," answered Bozo weakly.

"You foolish child, wriggle up here and follow my path out and back home," ordered Mama Bookworm in a stern voice.

Bozo just had strength enough to follow Mama. She had bored a good-sized hole, so that all he had to do was crawl along.

When they were safely out of the Big Dictionary, Bozo didn't say a word as Mama scolded him. He was so glad to be out of that big prison.

"And I don't want you to ever try anything so foolish again, Bozo," said Mama Bookworm. "Be contented with the ordinary books. There are plenty of them here. Enough to keep you busy for years and years. Remember this, Bozo: Never bite off more than you can chew."

"Yes, Mama," murmured Bozo as he drifted off to sleep.—ISABEL WILLIAMS



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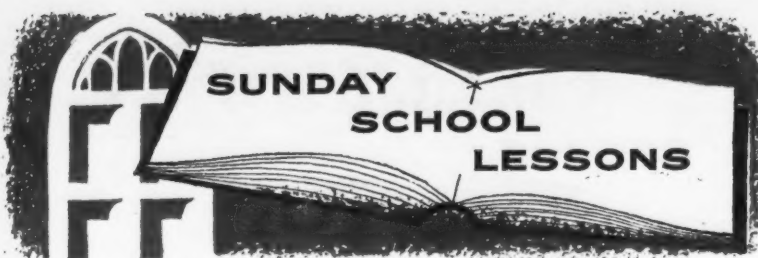
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By Amos John Traver

### • Sunday, November 6

#### JESUS, FRIEND OF MAN

LUKE 5:12-15, 27-32

**I**N last week's lesson Jesus proclaimed His gospel in His home-town synagogue. It was indeed "a good word" for the suffering and oppressed. Perhaps the people of Nazareth might have welcomed Jesus' proclamation if He had not made it so universal. Today we have the record of fulfillment. Jesus demonstrates God's mercy for all who suffer physically and spiritually. He healed the leper and forgave sins.

More than that, Jesus began the selection of those who were to be His intimates and would be responsible for the evangelization of the world. Here He showed His complete disregard of the racial and national pride of the religious leaders of Israel.

George Fox, founder of the Quakers, said, "There is One who can speak to thy condition, even Jesus Christ." In healing a leper Jesus revealed His love toward physical and mental suffering at its worst. Although a leper may not have been at all responsible for contracting the disease, he became an outcast. As he walked the streets he must cry, "Unclean! Unclean!" to warn others to avoid contact with him. Unless he had relatives or friends who would provide him with food, he must beg for alms. He could not enter his home or any house in the town, but was condemned to find shelter outside the town. Many lepers spent the nights in the tombs of the dead.

I recall an institution with this forbidding name carved in stone over the front portal: "Home for Incurables." At least through the influence of Christ we have such homes. I know another institution named "Good Shepherd Home" where no needy invalid is refused. Whatever the name, those who enter must fight the battle against hopelessness. In Bible times lepers knew they were doomed to die literally by inches. It was a living death with none of the compassion and care they now may receive for Christ's sake.

In healing lepers Jesus not only showed His infinite love for the suffer-

ing but the will and power to heal. No one today can feel himself beyond the outreach of Jesus' healing, helping hand. The touch of Jesus by faith is offered to *all* who suffer. With physical suffering comes too often a sense of guilt. In Jesus' day religious thinkers were quite certain that a leper must be a great sinner. As in the case of the man born blind, they asked, "Who sinned, this man or his parents?" Even more needful than a restored body is the restored soul. The assurance that God forgives sins and loves the sinner is the most prized balm for a wounded soul. Jesus can be trusted to heal and comfort the faithful in body and spirit according to His good will. A "hopeless Christian" is a contradiction in terms. Jesus speaks "to thy condition."

The universal character of the gospel is also revealed in Jesus' choice of disciples. They did not come from "the religious." Peasants, fishermen, and even a hated tax-collector were among them. What did Jesus see in Matthew, sitting in his tax-collection booth? We know what good Jews saw—a renegade, a traitor to his race and nation, a grafter getting rich at their expense. If we had the eyes of Jesus we might look beneath the surface of many a social outcast and see what he could become through Christ. Perhaps Levi was the son of a Pharisee and had seen the hypocrisy of his father. Or had revolted against the false standards of the religious caste. Or he wanted to enjoy life and thought money would bring enjoyment. Whatever it was that led him to sell his talents to Rome, he was dissatisfied. He was a slave to his sinful desires. The voice of Jesus called him out of it all. Now life had purpose, worthy purpose. Like the rest of the disciples, he left all and followed Jesus. It was for needy folks like lepers and tax-collectors that Jesus came. It is for those who *know their need* today that He comes as Friend and Saviour.

### Questions:

Did Jesus purposely serve the lowest of the low—lepers, tax-collectors, harlots, Samaritans—to show that there are none so lost that He cannot save? Do we accept

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © Division of Christian Education, National Council of Churches of Christ in U.S.A.

the same mission of service, or are we inclined to accept social standards of judgment? What restricts the outreach of our church to all in our community who need Christ? Is our church "The house of prayer for all people?" If not, why not?

• Sunday, November 13

PRINCIPLES TO LIVE BY

LUKE 6:27-38

**L**UKE gives a different setting from Matthew for this collection of the sayings of Jesus. Generally we have accepted Matthew's setting and called them "The Sermon on the Mount." Following Luke we might call them "The Sermon on the Plain." Perhaps both represent an attempt to give typical sayings from Jesus' entire ministry. Certainly He would repeat His sayings many times.

These are not rules for living, but principles. Jesus did not lay down laws to replace the laws of the Old Testament. He fulfilled the law; that is, He filled it full of meaning. One word marks the change—love. This goes beneath the surface to discover motives for action. Love is a principle, not a law. It represents the inner conviction, the inner attitude that shapes life. God looks at the heart. He knows *why* we do what we do.

The root of the love Jesus describes is in our attitude toward God. Unless we have had our relationship of love to God renewed through His forgiveness, we will never fully realize our relationship to our fellows. Righteousness in Jesus' definition is more than right doing. It begins in right relations with God. Then righteous living becomes the fruit of this trustful relationship of forgiveness. Our righteousness before God is His gift through Christ's atonement for our sins. We receive it, we accept it by faith alone without the deeds of the law.

Having known the love of God in our own forgiveness, we will be forgiving to our neighbors. Jesus' parable of the two debtors, Luke 7:36-50, makes clear our duty to love and forgive. The Golden Rule, better called The Golden Principle, helps us discover how to express our love. We must try to project ourselves into the thinking of our neighbors so we can know how they would like to be treated. Though we may mistake their desires and needs, this principle is the best guide we have.

Love of enemies is a high standard indeed—too high for most of us. *To return good for good is natural. To return good for evil is supernatural.* If the Sermon on the Mount were a set of rules set for living we would all be condemned. It would be the most tantalizing, thwarting pattern for living ever proclaimed. If we are honest we

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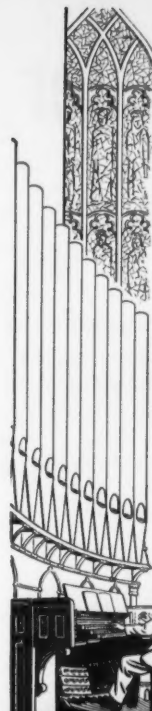
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must confess that the perfect life of love is beyond our powers. But with the way of life marked out by Jesus is the promise of power. If we love Him enough He will help us to love our neighbors—yes, even our enemies.

We should have learned that the way of forgiveness is the most practical way to live with others. When we master others by threats or force, in the end, we lose. Hate can never be overcome by more hate. Even when we discover that security comes by changing enemies into friends, we have still to learn that Christianity goes deeper into our motives. Personal or national advantage is self-centered. Christianity demands that we live not for ourselves but for others. The love Christ lived and taught is on that high level.

### Questions:

*In what way can we express love to our enemies in these days of "cold war"? Does love demand literal interpretation of Luke 6:29-30? Do we do good to those we allow to cheat us or impose upon us? For interpretation of Jesus' word on judging others, read John 7:24; Romans 2:1-3; 14:10; 1 Corinthians 4:3-5; James 2:13.*

### • Sunday, November 20

#### EVIDENCE OF JESUS' POWER

LUKE 7:11-23

JOHN the Baptist, strong man of the wilderness, was in prison. He had been breathing the stale, dank air of his underground cell for weeks, perhaps for months. The shadow of death was upon him. What about Jesus of Nazareth? Had he made a mistake in identifying Him as the Messiah? Should the herald of a king lie forgotten in prison? Why did not Jesus begin to show some signs of kingship? How was Israel to become a free nation when the king spent His time in talking to people about love, and healing the sick? No wonder John sent disciples direct to Jesus for an answer. If John was full of dark doubts, who could blame him?

Jesus did not go into elaborate explanation of His claims to Messiahship. Instead He asked the disciples of John to stand by and then report to their master what they saw. Many doubts would be resolved if we would only take time to evaluate the influence of Jesus Christ on the world. The compassion of Christ expresses itself in the consecrated lives of countless thousands of His disciples. Some serve in institutions, others in missions and still others in the circle of personal relationships.

The disciples of John had a great story to tell. How the love of Christ reached out to the widow now bereaved of her only son! No more tragic situation could be pictured. No won-

der the heart of Christ was touched. But Jesus was more than a sympathetic neighbor. He had power and used it to restore the young man to his mother. Surely this should assure John that he had made no mistake about Jesus.

There was more, much more to tell. The blind, lame, lepers, deaf—all facing life with dreadful handicaps—were healed. What transformations from helpless, dependent beggars to healthy happy men and women! Would John's disciples ever forget the shouts of joy of the healed? The compassion of Jesus was more than sorrow at human suffering. It was compassion with power to heal.

Beyond the cure for physical suffering was the gospel, the good news. In the Nazareth synagogue Jesus had proclaimed His mission "to preach good news to the poor." It does not discount the reality of the aches and pains of the body to exalt the spiritual ministry of Jesus. It was good news about their Father-God that Jesus came to tell. Priest-craft had veiled the face of God to common folks. Jesus helped men to know and trust their heavenly Father. He forgave sins and so opened the way to the realization of all that it meant for them to be sons and daughters of God. Their nation might remain subject to Rome but they need no longer be captives of Satan.

Surely John heard and believed as his disciples returned with their report of the serving, saving gospel. The saving power of Jesus' love was convincing proof that John had made no mistake when he proclaimed the presence of the Christ. Today the Church, Christ's body, must furnish the same credentials to a doubting world. The measure of its compassion for human ills of body and soul will be the measure of its claim upon the mind and heart of the world. The same Christ who served and saved when He was on earth is the power for miracles of grace in 1955.

### Questions:

*Some say that the church should stick to preaching and teaching and let the state look after the physical needs of men. What do you think? Are merciful services and institutions an incidental work of the church? Is our compassion Christian unless it leads to personal service to the needy? How is Christ's power to serve and save transmitted to us? Define the stewardship of life.*

### • Sunday, November 27

#### SPREADING THE GOOD NEWS

LUKE 8:1, 4-8; 9:1-6; 10:2

EVANGELISM is the word of the hour in the Protestant churches of North America. Reports from every church convention show earnest purpose to take more seriously Christ's

command to witness to the world. Why is it that Christians can be so casual about this primary duty? Has the church yielded to the mood of our times when personal and national security reigns?

Somehow the gospel has lost its dynamic character for most of us. We have thought of salvation as a personal gift, which it is, but have limited it to just that. This attitude is reflected in the "come-and-sit" motive for church attendance. We come to be entertained, to be comforted, to be assured of forgiveness and eternal life. We luxuriate in the glorious "Come" of Jesus and forget the "Go ye!" It is time we were startled awake to the fact that witnessing is the inevitable outcome of Christ in us. If we have done nothing about our unsaved neighbors, in our town or abroad, we dare not say with Paul, "For to me to live is Christ."

The figure of the seed well describes the evangel, the good news of salvation. There is dynamic life in it. We are like the different types of soil. The seed is broadcast to all. Not all open their hearts to receive it, nurture it and permit it to grow into a harvest of good works and earnest witness. In the parable the soils are held responsible for their reaction to the seed. It really should be called "The Parable of the Soils," since it emphasizes the responsibility of those who hear the Word.

Jesus' disciples needed some warning as to the reception they would receive as they went out two by two to sow the gospel seed. They must not become discouraged if some would not listen, others would listen in first enthusiasm but soon fall away, while others would be so possessed by the concerns of this world that they would also fall away. There would be some in whose hearts the love of Christ would find a warm welcome. In them is the joy of evangelism.

Evangelism is not a casual or sporadic Christian duty. It is involved in salvation. Others may well question whether I am a Christian unless I am witnessing Christ to others as He grants me opportunities. By life and lip a Christian is always, everywhere, a martyr. And martyr means literally, witness.

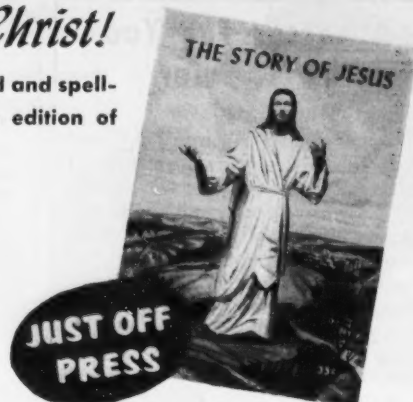
### Questions:

For an interesting picture of evangelism in Samaria read John 4:1-42. Is the pastor expected to do the evangelizing in your church, or do lay men and women share in winning the unsaved? Is the complaint, "I don't know how to approach people or what to say to them," a valid excuse for refusing to do personal evangelism? Do you have a class in methods of lay evangelism in your church? What more could you do to enlarge the membership of your class and church?

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## A Letter For You To Answer

Dear Friend:

Deeply moved in my soul and completely despairing of life, I have gotten out of bed to write to you. I am a young girl who for eight years has been going from one sanitarium to another because of the dread disease of tuberculosis, but to no avail. I burn daily with a high fever simply because I lack money for the necessary drugs.

I have no one in this world to help me. My father is a drunkard, my mother died from tuberculosis and even my sister is tubercular. She has been put out of one sanitarium because they cannot keep her after three years. We are trying to get her admitted here, at the sanitarium of Lamia, but she does not even have the fare to come, let alone money to pay for medicine.

My three little brothers at home go about in the streets begging for bread. Some people help them; some chase them. Poor little fellows, they often come home crying and go to bed hungry. They are ragged and barefoot because no one cares for them. My father is a slave of drink and does nothing for his motherless children.

In spite of the seeming hopelessness of our situation, I am looking to Jesus for help. I know that it is in His name that those of you who read this letter will want to respond. I think I have said enough. There are no more words to describe our plight. May God have mercy on us. With love,

EVA BAGGOU

We have "no more words" to describe this situation, either, but we know that you share our heartache and deep pity for this suffering girl and her family. The medicine for her and her sister will cost \$50 to provide, and \$10 will purchase locally 80 lbs. of nourishing food. We invite you to respond to this pathetic appeal and to hundreds of others like it.

This Mission is also reaching the souls of the thousands of tubercular people in Greece by providing Bibles and New Testaments for them in the Greek language. While we are concerned about the tragedy of the suffering body, we must not forget the plight of the sinful heart.

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## WHERE ARE THE NINE?

(Continued from page 33)

road, Jesus turned to the disciples. "Were not ten lepers cleansed? Where are the nine? Was there none to return and give glory to God except this foreigner?"

Where, indeed, were the nine? The disciples looked at each other and shook their heads.

Timon turned to his friend. "What do you suppose *did* happen to them?"

Ezri's eyes suddenly gleamed. "Let us find out!"

Timon pondered, "Would you know them if you saw them again?"

"Yes, I think I would," Ezri replied. "Two were elderly, four of middle age and three were rather young. One I remember was large of frame and one quite small. Of course, if they are healed, their skin will not have that ghastly look, but their features and their clothes—yes, I believe I would know them."

"Come, then," said Timon. "Let us see if we can overtake them."

Timon and Ezri walked along quickly through the village and were soon out upon the open road. "A great day to be alive," remarked Timon. "I can't help thinking of those men. And that Samaritan. How thankful he was! I wonder if we are ever thankful enough for health."

"Let us omit the preachments for the moment," Ezri retorted. "I think we should soon be overtaking some of those men."

"We haven't seen anyone yet," said Timon, unruffled at the mild rebuff. "Except—" he looked again, "those men over there, sitting in the shade of that ledge of rock. That wouldn't be some of them, would it?"

"Why, yes," replied Ezri eagerly. "Those are two of the older ones. But see their gloomy faces! They do not look like men on whom a great miracle has just been performed."

"Indeed not," agreed Timon. "Yet they bear no sign of leprosy. Their flesh is firm and normal in appearance. Let us question them."

The interrogations were not as easy as had been expected. The men, one elderly and one middle-aged, were suspicious of the strangers, and it was with some difficulty that they were drawn into conversation. But in time they thawed slightly under Timon's friendliness and Ezri's persistent cheerfulness, identifying themselves as Obal and Kossam from a small village of northern Galilee.

"You were naturally very thankful for being healed of leprosy, were you not?" asked Ezri.

"Well, yes, and no," said Obal, who was rubbing his knee, and wearing an expression that was anything but



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thankful. "This world is full of trouble and sickness. If it isn't one thing, it's something else."

"But isn't leprosy about the worst thing you could have?" asked Ezri.

"I thought so when I had it," replied Obal. "I thought if I could be healed of leprosy, all would be well. Some of those younger fellows talked us into seeing the Master. And somehow—I don't know how—we were healed. But just a while ago I stumbled over a stone and now I am lame. Life is a pretty discouraging business, wouldn't you say so, Kossam?"

"I certainly would," replied Kossam. Lines had deepened upon his face as he listened to his companion's recital of woe. "I thought as Obal did that it would be wonderful to be healed, but now I don't know what we are going to do. When we had leprosy, we could beg and work on people's sympathies to give us a little food. How can we make a living now? Who will hire us?"

"Yes," added Obal, "and if you do get ahead a little, there's always someone ready to pull you down."

Kossam's jaw tightened. "How can poor old Obal, here, even reach Jerusalem, as the Master said?"

"But the Master would set no one an impossible task," countered Timon. "The Master always—"

But Obal interrupted. "He meant well, I suppose. Come, Kossam, perhaps I can hobble along a little further now."

Timon and Ezri assisted them back to the road and then passed on hastily ahead of them. They shook their heads sadly, grieved that anyone should be so insensible to a miracle of mercy. Walking silently for a while, they rounded a curve and came suddenly upon two men who had stopped for a drink beside a brook.

Startled, one of the men raised his arms and cried, "Unclean! Un—" but his companion stopped him.

"No, Azor, no. We are not unclean." Then to Timon and Ezri he said, "Fear not. We are not unclean. We go to Jerusalem—on business. We will do you no harm if you will let us alone."

"We understand," said Ezri. "You have been recently healed of leprosy and habit is strong upon you."

"That is it," said the one called Azor. "But how did you know?"

Ezri explained how he had witnessed the incident, and the two men engaged in conversation, though not with much show of cordiality. The second man introduced himself as Shobab, a big, raw-boned fellow, slightly under middle age. They were from Ramoth, across the Jordan, they explained. When questioned about their healing, Azor was the first to respond.

"I would be thankful," he said, "if

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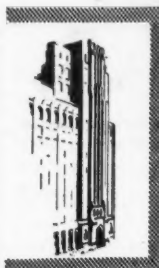
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I could be sure it were a real and permanent cure. It came so quickly! How can I know that the disease will not return just as quickly? It seems almost like magic—"

"That's it! That's what I don't like about it," put in Shobab. "And if you want to know why I didn't go back to thank Him, I will tell you plainly that I didn't like the Master's method. He didn't do a thing. He didn't so much as touch one of us. Just stood there, and told us to go and show ourselves to the priests."

"But you are healed," persisted Timon.

"Yes," admitted Azor. "We seem to be all right, but I still wonder if it is going to last."

Feeling that argument would be useless in the face of such strong distrust and dissatisfaction, Timon and Ezri parted from them and proceeded along the road. They journeyed for several miles, passing a small group of travelers here and there, and occasionally meeting someone, but not seeing any of the cleansed lepers that Ezri could recognize.

"We shall never overtake them at this rate," he complained. "That first pair, especially. They struck out as if ten legions of Romans were after them."

"I know a short cut," said Timon. "It passes through a deep defile and joins the road to the east."

"Yes, I have heard of that road," said Ezri. "But it goes through Samaria, does it not?"

"Yes," admitted Timon, "but we wouldn't see anyone. It is wild, rocky country."

After a brief discussion, they decided to take the short cut, and emerged in due time back on the main road, their clothing snagged with thorns and briars.

"Just in time!" said Ezri. "See those two coming around the bend? I am sure they are among those we are seeking."

Two young men were moving along with considerable haste but paused and saluted politely when accosted by Ezri, who introduced himself and Timon. "You look familiar, as though we had met before," said Ezri. "Were you not among the ten who were cleansed of leprosy this morning?"

"We were, indeed," replied one of the strangers. "We are Joda and Neri of Kedesh, and we count ourselves among the most fortunate of men."

"But you did not return to thank the Master, did you?"

The one called Joda looked surprised. "Why, no," he exclaimed. "I didn't. Frankly, I forgot to go back. My mind was in such a whirl of joy at my changed estate! Did you forget too, Neri?"

"No," replied the other. "I didn't exactly forget, but I was in such a hurry to get to the priest and have my healing confirmed, then to get home to see my wife and children after these years of being an outcast. Surely the Master would not expect us to take all that time—"

"Tell us," said Timon, "are you the farthest along the Jerusalem road? You travel in such haste. Surely no one could outstrip you."

"No one is ahead of us," replied the one called Neri. "And you will forgive us if we pause for no further talk. Our errand is most urgent."

"Indeed it is," agreed Ezri, "and peace be to you."

**R**EASSURED with the news that the men they sought were behind instead of ahead of them, Timon and Ezri began to relax. They found a bit of shade and sat down to munch a few dried figs that Timon had brought with him. They had rested only a short time, however, when they were alerted at the sight of three men rounding a curve in the road. "Our search is rewarded," said Ezri. "There come the other three." They were walking along together, talking cheerfully.

"Yes, yes, we are three who were healed of leprosy," they replied to Ezri's questioning. "Jorim of Libnah, and Jakim and Phinehas of Pella. Three of the happiest men alive, I'll warrant," said the one called Jorim. "You knew of the incident? How interesting to see you! In fact, I wanted to go back and see the Master again, too, and thank Him. But how could I put it into words? My poor words would be so inadequate. I am a man of action, not of speech. I thought the best way to thank Him would be to do something for someone else."

The one called Phinehas broke in, "The next time the Master comes to our village I will make a great feast and invite Him and His disciples to meet my friends. That will show my gratitude better than mere words."

"Yes, that is a fine idea," said Jakim. "But I think a word of thanks would have been a good thing too. I considered going back myself, but none of the others was going, so I didn't want to be the only one."

"But the Samaritan came back," protested Timon.

"Oh, yes, the Samaritan. But who wants to be seen in the company of a Samaritan?"

"Did you not associate with him when—"

"When we were lepers? But that was different. Misery is a great leveler. What matters it if a man be a Samaritan or a mere Gentile if the scourge of death is upon him? Besides, this Samaritan had a little food with him

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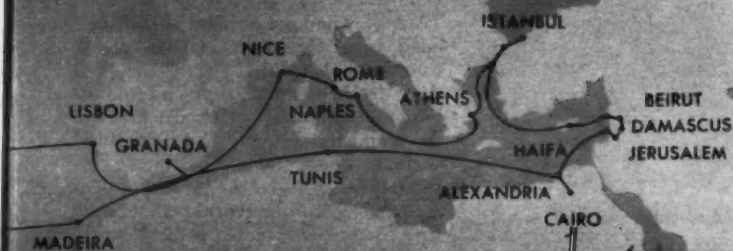
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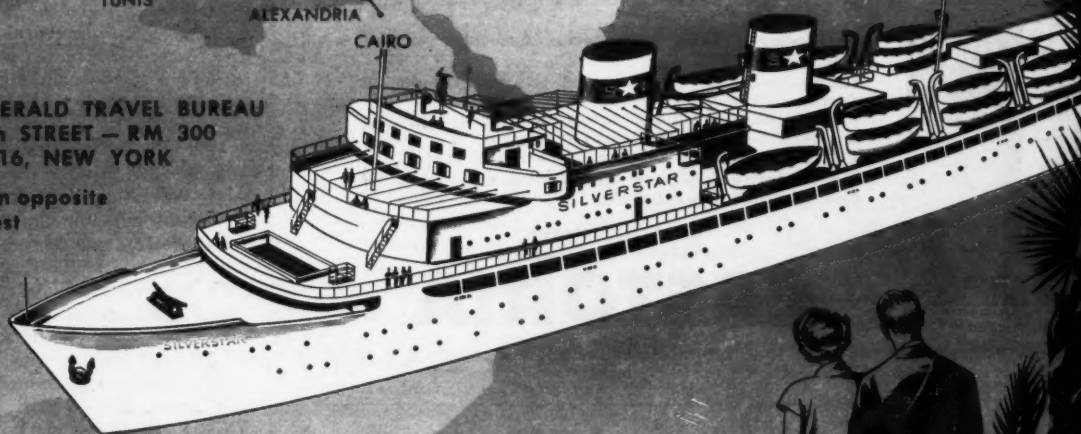
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which he shared with us when he came."

Ezri and Timon watched as the three went on their way. "Where are the nine?" Ezri repeated, half to himself. "Now we know."

Timon looked after the three as they disappeared around a bend. "The nine—and the one—are a picture of all the men in the world. All those who have lived or shall ever live."

Ezri took his friend by the arm, and they turned back toward their village. "Always," he said, "wherever there is humankind, the sorrowful question will be asked, 'Where are the nine?'"

"But," said Timon, "always there will be the one, and he will keep the heart of the world warm." THE END

### WHOM DID HE HAVE IN MIND?

(Continued from page 16)

and insensitive on the subject of boys in need of religious education.

It is even possible that the young preacher was thinking of the family that became greatly incensed over the fact that he had not called on them when there was sickness in the home. True, they had not notified him of their need, but, "He ought to have known. Everyone else did." They had asked their doctor to come, they had told his boss that he could not be at work, but the minister "should have known" without being told. They were extremely sensitive on the subject of neglect, but when the every-member canvass had been made a few weeks earlier they had remarked to the solicitors, "It seems as if the church is always asking for money."

When he prayed perhaps the young preacher had in mind the businessman who wrote him a scathing letter of complaint about a church committee which had been studying and voicing opinions on local housing conditions.

"I have been a member of this church for years," the letter writer wrote, "and I think I have a right to register my protest, and I do—with all the powers at my command!"

The fact that he was the owner of a tenement which the committee had criticized did not appear in his letter, nor did he mention that his building furnished two bathrooms for serving ten families. On all such matters he was insensitive. Nor was he sensitive to the fact that during a ten-year period he had not contributed a single dollar to the church, attended any adult Bible class, rendered any service.

Or it may have been that the young preacher was only thinking in general terms when he prayed, "Lord, forgive us for being so sensitive about the things that do not matter, and so insensitive to the things that do." END



SYLVIA HAGGANDER

## *Holiday Charity... New Style*

Here's a way for your church groups to give more than things

**W**HAT to do for a service project?" One Scout leader was troubled. Last year her youngsters made pine cone Christmas trees and gave them to the local hospital for tray decorations. But the children were rebellious about it. They liked the tiny Christmas trees and wanted to take them home. In vain the leader explained that they were to cheer the sick people in the hospital who had to spend Christmas in bed. The children said no more, but their eyes spoke resentment.

Now it was time for another service project, and she wanted the children not just to perform the service, but to know the joy of giving. How could it be done, when children are not permitted in a hospital? Then she thought of the old people's home. Usually Scout troops sent tray decorations there, too. She telephoned. Would it be possible for the children to deliver their gifts in person? There was no reason why not, she was told, only

troops had always found it easier to send them through the Scout offices.

"I don't want to make it easier," said the Scout leader, "I want the children to see where their gifts are going." And so it was that on a chilly afternoon a week before Christmas a small Scout troop entered the door of the old ladies' home, bearing a tray of hand-made baskets full of hard candies.

This caused a stir in the orderly home. The lady manager didn't quite know what to do. This had never happened before. She rang a bell and old

ladies assembled from all parts of the building to take seats in the auditorium. These ladies were not in need; the home in which they lived was spacious and comfortable. But the little girls had brought something they did need—contact with the outside world, friendship, the sight of fresh, young faces, the sound of gay child talk.

**O**UR Scouts have brought you some presents which they made themselves," the leader announced, and one by one the little girls took their own baskets and placed them in the hands of the ladies. On the way to the home the leader had noticed a few children quietly pocketing one or two hard candies from the tops of the baskets. Now as they moved among the ladies—giving—small hands reached into pockets and placed the candies they had taken for themselves back into the baskets. As she received her basket each lady had a moment to speak to the child, to ask something about how the

woman's place  
in the  
church

*Edited by Jane Kirk*

basket was made or something about herself. The little girls fairly burst with the importance of having their handiwork so appreciated.

Then, out of their own desire to please, they put on a performance as simple and unrehearsed as it would have been for their own grandmothers at home. There were tears in many eyes as the ladies begged them to come again next year. When the year had gone round again, and the Scouts did

return, with a more carefully prepared performance, the ladies were ready, too, and had their opportunity to give by serving refreshments. How their eyes twinkled at the delight of the little girls as they passed them plates of cookies with trembling hands and poured out cups of steaming chocolate! How sweetly and softly the little girls sang on the way home! There was no silly giggling, no pushing, no roughhousing, as on other occasions. A quiet

sense of having learned the true meaning of giving seemed to pervade them. The leader was satisfied her purpose had been achieved.

How can we let our young people learn the joy of giving, without interfering with the plans of professional welfare agencies? How can we experience this joy ourselves, in these days when most of the personal touch has been taken out of charity? No longer can we prepare a Thanksgiving basket

## GLAMOUR VEGETABLES FOR HARVEST FEASTS



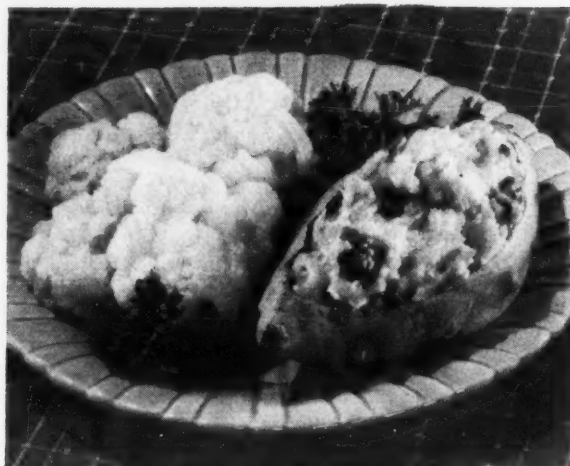
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**J**UST before Thanksgiving is an ideal time to hold a Sacrifice Luncheon or Supper. It's good for the waistline, and it's good for the soul. Make it an all-vegetable meal. Charge what you would for a regular turkey supper with the understanding that all profits will go to some charitable cause. If you make your vegetables glamorous enough, it can be a rare adventure in

eating. Prepare a buffet table groaning with harvest plenty, dressed up in intriguing new styles, and let everyone take his pick.

We offer on page 62 an easy recipe for creamed onions that will go well with many a holiday meal. Onions can be boiled the day before and refrigerated till needed. For more glamour vegetable recipes, check the coupon.

CHRISTIAN HERALD



for a needy family or invite some orphans for Thanksgiving dinner. Charity in the old sense has disappeared. Instead, we have an impersonal appeal for funds that go into a general pool for the community needs. We pay our share, deduct it from our income tax, and let it go at that, for we never see who received it. Is this making us a generation that does not know how to give? Let's discuss some possibilities for giving in which we can take an active part ourselves.

Thanksgiving guest meetings are a pleasant way to do just this. Your sewing circle might arrange with the local welfare organization to entertain a group of expectant mothers at a covered-dish luncheon and then present each with one of the layettes you make as a regular part of your work. Plan it just as you would a baby shower for your own friends. Wouldn't it give you a new interest in your weekly sewing to see the kind of people who receive these things? Or plan a kiddie party complete with balloons, games and ice cream cones. The young people of the church will help you with it, so it needn't be a strain. And then give each child one of the suits or dresses you make.

Your Bible class might invite the Bible class of a church in the poorer section of town for an entertainment. Or ask a Scout troop from there for one of your choice pot-luck suppers. The men's forum might enjoy sponsoring a night at the roller-skating rink for some of the teenagers known at the welfare center. Let each man take one boy as his special pal, go there with him, join in the fun and be responsible for treats. Or scour the town for outgrown ice skates, get them sharpened and repaired, and present them to a group of underprivileged youngsters at a special "feed" held at the church. Get the cooperation of the ladies, so you can give a pair of hand-knit mittens with each pair of skates.

**L**ET'S not forget each other in this general giving, either. The young people's group might like to prepare "love baskets"—not charity baskets—for all the older members of the church who have served long and faithfully and who are not able to get about too freely, perhaps not even to come to church. From the group funds purchase the right number of pretty wicker baskets—there is such an attractive selection available now—and fill them with appropriate gifts, which you might buy with the group funds, bring from home, or solicit in a sort of scavenger hunt among the church membership. Home-canned preserves, jellies and jams are nice gifts, canned soups, loaves of home-made bread,

## Social of the Month



## football frolic

**A**N informal "mixer" after the big game of the year is a good way to give the young crowd a wholesome atmosphere in which to honor the team.

From mat stock cut two covers shaped like pennants and paint the school letter on the front cover. Use your own school colors. Cut several plain pages, slightly smaller than the covers, and lace them together with a strip of crepe paper cut  $\frac{1}{2}$  inch wide across the fold and twisted. Attach a tiny pencil. Pass these books out to guests as they arrive and ask them to collect as many autographs as possible. There may be a prize for the largest collection.

Decorate the walls of your recreation room with larger pennants and paper chrysanthemums, which you can make yourself. Cut pennants from bright colored flameproof crepe paper, making them 20 inches with the grain and 9 inches across at the widest point. Sticks may be small dowels or strips of black mat stock, cut  $\frac{1}{2}$  inch wide. Cut names of favorite schools and colleges from crepe paper backed with wrapping paper or writing paper. A good way to do this is to cover sheets of typewriting paper first with paste or rubber cement, then with crepe paper and lay them under a magazine until the covered sheets dry. Paste these letters to the various pennants.

Make chrysanthemums by cutting 5-inch wide strips of yellow flameproof crepe paper across the grain. Make a  $\frac{3}{8}$ -inch deep slit every  $\frac{1}{4}$  inch along one edge before unfolding the crepe. Round off the top of each strip between the slits, with the scissors, to make the petals. Unfold the strip of petals and curl each petal over the scissors blade. Gather the entire strip of petals working them around each other, with all the petals curling in. Fasten at the base with spool wire.

To use these as wall decorations, combine chrysanthemums with wide green bows, made by cutting a strip of green flameproof crepe paper 5 inches wide across the grain. Shape into bows with long streamer ends. Tie bows through the center with spool wire, and fasten chrysanthemums in back of bow. Tack or tape these in place along the walls. For refreshments make ordinary gingerbread men, but decorate them with numerals and helmets in ornamental frosting, so that they look like football players. Stand them upright by pressing their feet into gobs of frosting on plain round cookies. Soft oval-shaped cookies may be decorated with frosting to look like

(Continued on page 63)

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writing paper complete with stamps, handkerchiefs, chocolate bars and hard candies.

Divide the group into the right number of couples or trios to deliver each basket personally. On the day before Thanksgiving pay a visit to these oldsters spending time enough to get

acquainted. This is a real opportunity to bridge the gap between ages and let the older people see how youth is carrying on the work they started.

Another sort of basket the young people could prepare would be for young married couples of the church with growing families. Buy some in-

## WONDERFUL GIFTS TO MAKE

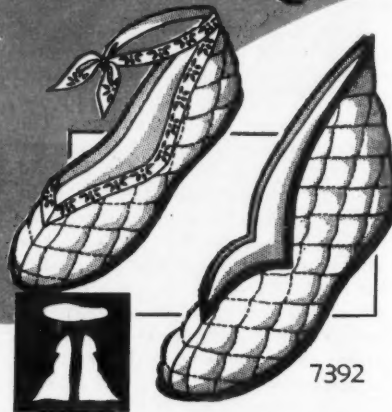
**7344.** Dollmaking is easy with iron-on faces in color. Make and dress these twin dolls! Pattern parts for 15-inch dolls and clothes. Included are color transfers of faces for two dolls and motifs for clothes pockets.

**7392.** Use velvet or a quilted fabric for these ballet and boot style slippers. Trim with embroidery, ribbon. Transfers, pattern parts, directions. Sizes small, medium, large, extra-large included.

**891.** Crochet this cover for any size TV set—in pineapple design. Directions for TV cover, 25 inches in No. 30 cotton; smaller in No. 50; larger in mercerized bedspread cotton. Four make a 50-inch cloth.



891



Send TWENTY-FIVE CENTS (in coins) for EACH pattern to: CHRISTIAN HERALD, 267, Needlecraft Department, P.O. Box 162, Old Chelsea Station, New York 11, N.Y. Add FIVE CENTS for EACH pattern for 1st-class mailing. Send an additional TWENTY-FIVE CENTS for Needlecraft Catalog.

## Large Quantity Recipe File

### MUSHROOM CREAMED ONIONS

(for 50)

Small white onions ..... 12 pounds  
Condensed cream  
of mushroom soup ..... 1 can (3 lb. 3 oz.)  
Shredded process cheese ..... 2 cups (8 ounces)  
Butter or margarine ..... 1/4 cup (2 ounces)  
Fine dry bread crumbs ..... 1 cup (4 ounces)

Peel and wash onions; cook until done. Drain. Place in a baking pan (12" x 18" x 2") or in small ramekins. Blend mushroom soup and cheese; pour over onions. Melt butter; add crumbs. Sprinkle over soup and cheese mixture. Bake in a hot oven (400 degrees F.) for about 1/2 hour (if baking pan is used) or until sauce is bubbling and crumbs are brown.

—Courtesy Campbell's Soup Co.

expensive baskets similar in shape to magazine racks. Collect recent popular magazines from churchmembers and arrange an interesting selection in each basket. These will be loaned out for a week at a time to young couples who find magazines a prohibitive luxury.

For your guest meetings perhaps you would like to invite groups within your own church with whom you have little contact. The Ladies Aid Society might ask teen-age girls to an "alteration" party. Invite each one to bring a dress that needs altering. Let each lady volunteer to help one girl in changing a hem, moving buttons, or renewing trimmings. Working together, you will get acquainted. The married couples club might invite the business and professional women for a get-together, and present each one with a going-home gift of something home made and good to eat. The young people could invite the ushers for a special program and hobby discussion. But whatever you do, be sure that both groups mingle and get to know each other. Don't invite others and go off in your own little group, leaving them to talk among themselves. That is where the real giving comes in.

Nothing beats the glow that follows giving when you have actually seen its effect on the receiver.

### FOOTBALL FROLIC

(Continued from page 61)

footballs. To make ornamental frosting sift together 1 cup confectioners' sugar and  $\frac{1}{2}$  teaspoon cream of tartar; add 1 egg white and  $\frac{1}{4}$  teaspoon vanilla. Beat with a rotary beater until frosting holds its shape. Cover with damp cloth until ready to use.

Fruit punch or cider served with the cookies are enough refreshments, but if you want more, have some youngster in a white coat pass hot dogs among the crowd from a tray suspended round his neck. Your serving table may be set up with miniature goal posts, a replica of a football field, and some gingerbread players placed on the field. Or insert a can or bowl in a football helmet, and arrange it with fall flowers.

### PROJECTS THAT PAY

USED greeting cards plus tin-can lids, plus tin-snips make artful decorations for any Christmas tree, and will find ready sales at your bazaar. Josephine M. Cook of Rock Island, Ill., has just finished making more than 100 of these for her church bazaar.

She says the method is simple. Cut tops and bottoms from tin cans. Use the cutter that takes off the rim and leaves the edge smooth. Then fringe the lids. Use tin-snips or a pair of old



shears. Vary the fringe. Some of it may be one-half inch deep and narrow, others may be wide and far apart.

Cut madonnas, bells, poinsettias and scenes from Christmas cards, and paste on both sides of tins using Duco cement. Make a hole through top of ornament with a nail; then run a narrow red or green ribbon through and tie. Ornaments will be sold by the box and also right from the tree at the bazaar.

### BAZAAR ITEM OF THE MONTH

**S**AFETY now combines with a reminder to "Come to Church Next Sunday." You can sell these reflective safety emblems for automobile bumpers at your bazaar or as a special drive to raise funds for such needs as choir robes, hymnals, missionary funds.

Made from "Scotchlite" reflective sheeting, these emblems reflect brilliantly in true colors at night when touched by a beam of light. They make



cars more visible in the dark and bear a worthwhile message. Durable, and easy-to-apply, the emblems are each packaged in cellophane with explanatory folders. Only churches and civic groups may purchase them. They come in lots of 50 at 50¢ each, and are designed to be sold by your organization to members of your community for \$1.00 each. They will not be sold to individuals or retail outlets. For complete details write to Minnesota Emblem Co., 10440 Xerxes Ave. South, Minneapolis, Minn.



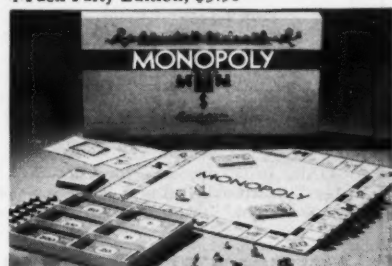
### Wonderful Games for Family Play



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Dr. W. H. Rogers, former pastor, First Baptist Church of New York City, says of the book:

"All thoughtful lovers of God's Israel will be deeply grateful to Dr. Joseph Hoffman Cohn for this wonderful narration of thrilling facts associated with Jewish missions, marked by the providence of God, facts which should never be allowed to be forgotten.

"With mixed emotions and heartfelt praise to God, I enthusiastically commend this book to the reading public, in the conviction that it bears the approval of God and will bring forth fruit to His glory."

Order your copy now for Christmas. The price is only \$3.00 postpaid; over 300 pages, illustrated. Just say, "Here is \$3.00. Please send me your book, 'I Have Fought a Good Fight.'" Money back if you're not satisfied.

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236 West 72d Street Dept. 2

New York 23, N. Y.

**CLIFF BARROWS**

(Continued from page 26)

Lippen Bible Conference in North Carolina. One of the speakers was a young Youth for Christ fellow by the name of Billy Graham. Just before one of the services, the regular song leader had to leave. A friend asked Cliff to pinch-hit. When Graham saw that Barrows was going to lead, he asked, "Does this fellow know how to lead singing?" The reply, "Yes, I think so," didn't make Billy overly optimistic. But after the first hymn his qualms diminished rapidly.

In December of the same year, Cliff joined Youth for Christ International, eager to do the thing he had always dreamed of doing—preaching the message of Christ to the youth of America. During the week he spoke at small youth meetings. On week ends, he took on the exclusive role of song leader for Billy Graham or Torrey Johnson in large Youth for Christ rallies.

In 1948, Billy and Cliff decided to launch out on their own. The Los Angeles campaign of 1949 catapulted them into the national limelight and since then they have been met with success that has burgeoned from year to year.

When not pulling music out of the masses, Cliff can be found on a tennis court, puttering around in his well-equipped workshop or romping on the lawn with his three youngsters. His major objection to his around-the-world work is being away from his family three-fourths of the time. "During a year I'm home only about two months," he lamented, "and that only at intervals."

He writes a letter home each day and frequently makes a tape recording which the family plays back and answers by sending a tape to "lonesome daddy." Cliff remarked, "Those tape recordings kept me going during the London campaign."

**C**LIFF Barrows, like Billy Graham, is a deeply spiritual man. Behind the facade of enthusiasm, serious study and careful planning is profound humility. He believes in the power of prayer and feels that he can accomplish nothing without it. Each service is preceded by a long period of prayer and meditation—sometimes with Graham and other members of the team, more often alone in the solitude of his hotel room.

"I would not think of directing a congregation and choir without seeking God's power. Whatever has been accomplished is God's doings, not Dr. Graham's or mine. We are just the human instruments that He uses to help the people know Him better."

THE END

See Advertisement Inside Front Cover

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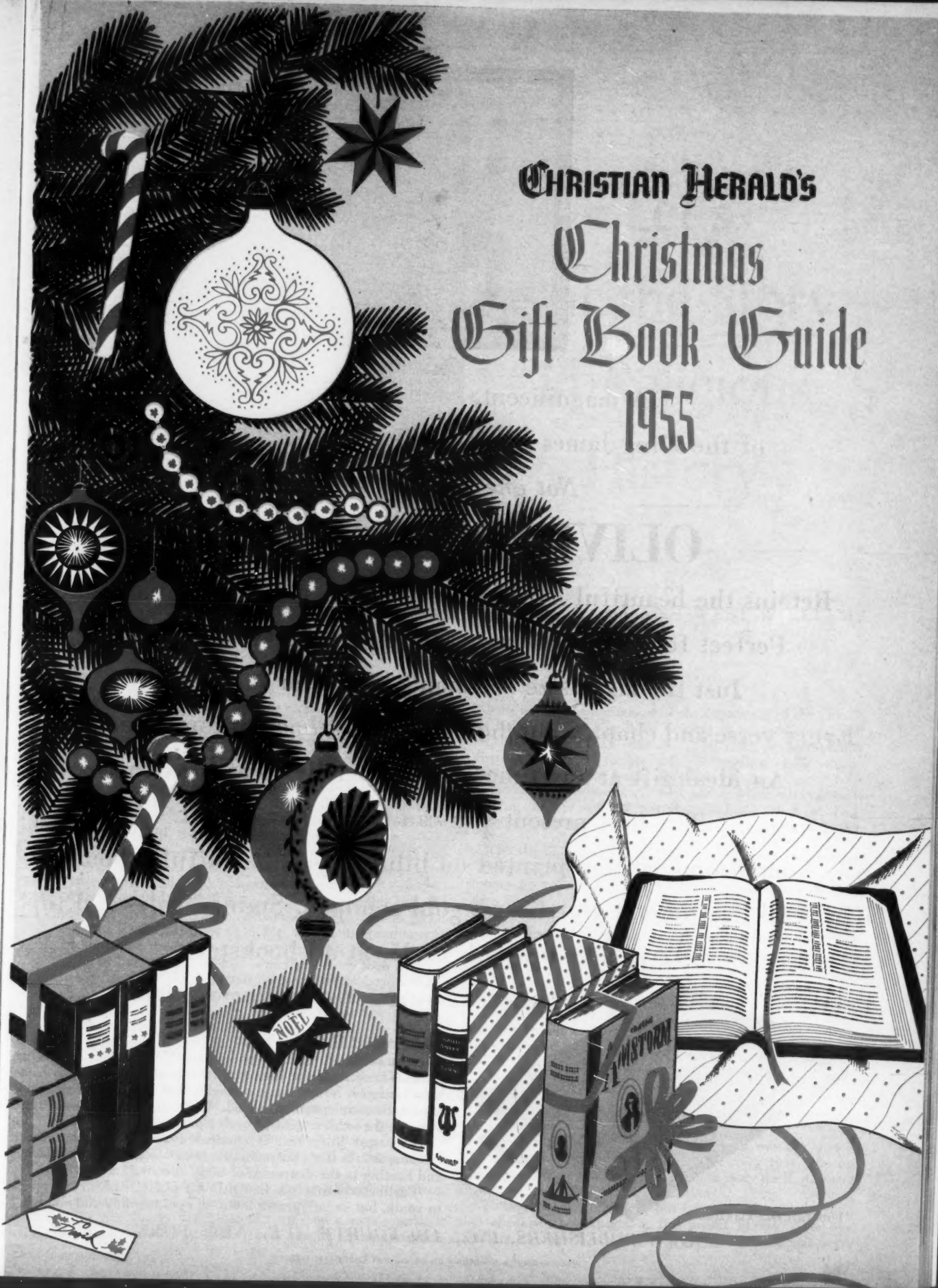
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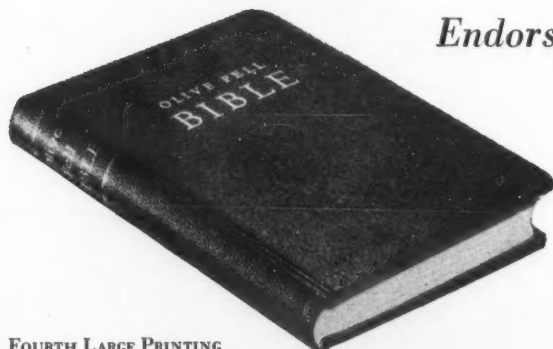
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Other parents will want to try the authors' imaginative plan for making biblical history come alive for youngsters.

# Let's Put the Story in Religious History

By

ALBERT N. and ANN WEST WILLIAMS

**L**IKE all Christian parents, we have become increasingly concerned, as our children have been growing up, to find that the Bible is slowly but certainly disappearing from the literature which young people are reading and learning to cherish.

We do not refer to the place of the Bible in family prayers and devotions, but generally to the Bible on our bookshelves, as a book to be read and understood by our teenagers along with the great classics of our literature.

Many people, and some of them experts on child psychology, have told us that this is no symptom of a growing godlessness in the new generation, but simply a reflection of the changing literary tastes of our youngsters. The suggestion is that the coming generation will grow up to become as good Christians as their parents and grandparents, without any particular acquaintance with the Bible.

To us that suggestion makes no more sense than it would to say that our children will become just as good citizens of America without knowing a word of the Pledge of Allegiance, the Declaration of Independence or the Pre-ambles to the Constitution!

Technically, it may be true that ethics, morals and general high-mindedness can be learned in a vacuum, but even the most right-living person is not necessarily a religious person, we believe. A sure sense of religion and of the constant presence of God's hand in human affairs can only come through a deep and personal acquaintance with the men and events that gave the understanding of God to the world. The history of those men and of those events is the heart and core of the Bible.

Why is it, then, that this amazing and fascinating Book is coming to be read less and less today?

For one thing, the Bible has suffered a major setback in our public schools. While there can be no equivocation

with the American concept of the separation of the church and the state, to ban Bible reading as an intellectual and cultural—not spiritual—exercise is no more understandable than it would be to prohibit the reading of Tolstoi as treasonable, Tolstoi being Russian.

However, the ban is in force, and a whole generation is coming of age without refreshment from the most magnificent literature ever carved out of the English language.

**A**ND in our homes the Bible is losing its battle for survival. This is not due in most cases to the wishes of parents, but to the sheer force of events. Within one generation we have seen sound movies, radio and now television capture the fancies of the most easily-captured army ever to exist—entertainment-seeking young people. It is not the blame of any parent that the exciting blandishments of Jackie Gleason and a host of ingratiating personalities have staked full claim to the scant time that busy young folks have for the pleasures of drama, poetry and literature. Nor is it any brand upon the young people that they prefer the more modern techniques of the vast entertainment empire than the quiet and simple pleasures of a past era—reading.

They are only human, and they are young.

Pondering this problem for many months gave us the hint of a clue to its solution, and for some years now we have been delving with our own children in a new and exciting adventure in living history.

Specifically, it came to our minds that it was not always the sheer handling or treatment of a story that won an audience. It was the significance of the story itself, in many instances, that commanded attention.

To test that rather simple but for us startling deduction, we checked the experts in the public library. Teen-age readers, we found, prefer history (*Continued on next page*)

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and biography to all other branches of reading. Their interest in these fields far outstrips their fascination with fiction, humor and other facets of the literature created for their age group.

That this should be true is surprising only to an older person who has watched, within one generation, the people of America develop a sense of their own history. The French, the English, the Germans have a sense of their own history, but only since the end of World War I has America emerged far enough out of its own past to discover the pleasures of contemplating that past.

Examples abound. Where a decade ago we could tour the country without coming upon a single popular landmark, highways now teem with historical signboards. Restored settlements dot the land. Replicas of pioneer forts and villages await tourists in every corner of the nation.

And this same sudden preoccupation with history has made its mark in the movies, in radio, in television, and in those amazing paper concoctions that we prefer to call Drama Books rather than Comic Books (so as not to underestimate their impact or overestimate their innocence).

The result is that today our average teen-ager is as familiar with the events of the Revolution as with the Korean War. The Civil War is living, breathing history. Such great names as Fremont, Pere Marquette, General Grant, Abe Lincoln, and the host of others who have made our nation, are recognizable friends to our young people.

And thus it was that the thought occurred to us that the historical heritage of the Bible could be brought back from the limbo of forgotten things if only we could find some way to make the men and events of that far age come to life. It would have to be done not in the dry and dusty terms of ancient history, but in terms of the fresh, modern sense of American history that has flowered with such force these past two and three decades; terms that our children understand and appreciate.

After all, we remembered, the growth of America and the democratic traditions of man and his rights are merely the continuation into modern times of the history that began when God chose Israel to act as His instrument of revelation, and, to prove His choice, led Israel out of Egypt.

So, to put our notion to a test, we loaded the family into the car for one of our customary summer tours. Living, as we then did in the West, far travel amidst places redolent of recent history was not any novel experience for our family. The only thing that was novel about this journey was the inclusion of a Bible, a Bible story book

and a Bible atlas along with the pack of tour maps we selected.

Our first junket took us from Denver, Colorado, down into New Mexico via Glorieta Pass and Apache Canyon. Here, in 1862, there took place one of the most strange and little-known battles of the Civil War, wherein the Confederate Army of New Mexico was devastated, and Colorado and the high mining country was saved for the Union.

As usual, we refreshed our memories of the actual history of the location while driving, and were thus able to experience a quickening of excitement as the familiar countryside swung into view around the final curve of the highway. And, as they had on previous occasions, the children exchanged wonderments at the rough terrain that had, for three days, sustained the sharp fighting of a Civil War army.

But this time we went a step further in our re-creation of history.

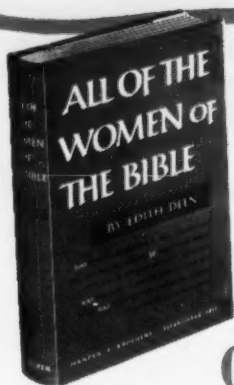
In the 23rd chapter of II Kings there is to be found the terse account of the pitiful struggle of King Josiah of Judah against the much stronger arms of Pharaoh Necho of Egypt. Seeking to keep the feet of profane armies off the land sacred to the Lord, Josiah ventured out to meet the Assyria-bound Egyptians, and the tragic battle was joined at Megiddo, the high promontory which guards the pass between Sharon and Esdraelon—a bit of topography almost identical in size and military importance with a part of Apache Canyon and Glorieta Pass in New Mexico.

So while we rested after retracing the outlines of the Civil War encounter, I reminded the children that history was history, wherever and whenever it was to be found. And that if they marveled at the memory of one exploit, how much more exciting an adventure it was to populate the identical scrub-cedar countryside with the army of King Josiah facing the gold and purple horde of Necho!

For a moment their mental gears didn't click. The habits of imagination just couldn't break through the rust of disuse. While they could imagine the lines of graycoats and roughly dressed Union volunteers with primitive rifles and light artillery, they could not seem to bring into focus the familiar landscape charged with frenzied Egyptian archers, and the helpless Judahite lancers flailed beneath the chariot wheels of Necho's host.

But then, suddenly, we all recalled that the Indians, not too recently displaced from this same mountainside, had used arrows and bows in their warfare. Here was a point of contact!

It became easy, then, to picture  
(Continued on page 78)



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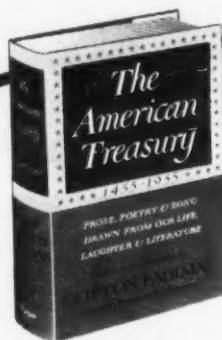
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# THE NEW BOOKS

Reviewed by  
**DANIEL A. POLING**

**THE LITTLE PROFESSOR OF PINEY WOODS**, by Beth Day (Julian Messner, 192 pp., \$2.95).

Here's the magnificent story, told with moving eloquence, of a little Negro professor who had a glory in his vision that transfigured a whole section of the South.

It was back in 1909 that the humble and devoted Laurence Jones, fresh from the University of Iowa, arrived in the Mississippi back country. He came as no flaming reformer demanding racial equality from the whites, citing injustices and fanning trouble. He came simply to see what he could do to teach his own race how to help itself toward a better and nobler life. All he had was \$1.67, a Bible and a dream. And his first school was a log with a couple of shy youngsters on one end and himself on the other. That was all—in 1909.

Today, 46 years later, the Piney Woods Country Life School has an extensive plant with brick buildings, dairies, gardens, orchards, and farm lands—and a regular enrollment of 500 boarding students and a teaching staff of 40. Better yet, it has the regard of the whole of Mississippi.

But between then and now is an exciting story of how all this came about. It's a story filled with heart tugs, humor and the exhilaration of accomplishments that could only have come about through prayer—and through the operations of the fundamental decencies of Southern Americans, black and white, when inspired to be at their best by such a man as Jones. —C.W.H. *December selection of Christian Herald's Family Bookshelf.*

**THE PROTESTANT TRADITION**, by J. S. Whale (Cambridge, 360 pp., \$3.75)

This is a new interpretation of early Protestantism and a searching treatment of modern religious issues. The author writes with conviction. He has something very definite to say about the conflict between church and state, and he closes with the plea for unity in the church—a complete unity, however, that, to this reviewer, is both impossible and undesirable.

**QUESTIONS OLDER PEOPLE ASK**, by Henriette Kish (Dutton, 155 pp., \$2.50).

This is a timely, comforting and widely informative little book. We are accustomed to regard children as question-askers, but though the character of the questions changes with the added years,

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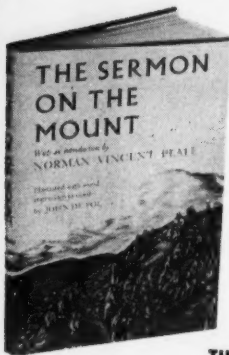
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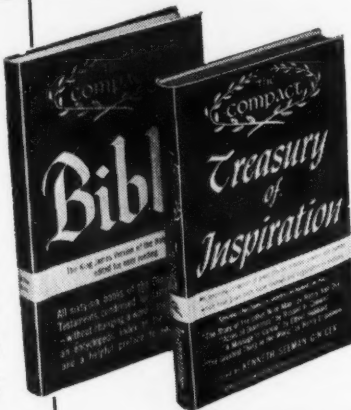
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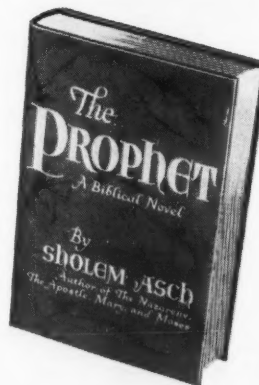
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certainly older people may have more, and more serious, problems than younger folk. This particularly effective volume is directed to the 60,000,000 Americans who are 40 or older.

**THE NET THAT COVERS THE WORLD**, by E. H. Cookridge (Holt, 315 pp., \$3.95).

Here is the inside story of the 250,000 Communist agents and their half-million collaborators who constitute a Communist "net that covers the world." The details are authenticated. Among them are facts behind the atom spy trials, kidnappings in Berlin, investigations in Washington, defections from East to West and West to East, and the hit-and-run murders that have terrorized all of Europe. The author is a British political journalist and Secret Service agent who is Britain's acknowledged expert on Soviet affairs. He tells how Moscow ordered the execution of Jan Masaryk. It is difficult to understand Britain's present diplomacy in dealing with Moscow, after going through these pages. A timely, imperative volume.

**THE BIBLE SELF-EXPLAINED** (Moody Press, 2,348 pp., \$12.95).

For the preacher, for the Sunday-school teacher, for the Bible student and for the Bible reader this is the literary find of the year. The approach is at once scholarly and evangelical. Major verses and passages from every chapter—Genesis to Revelation—are explained by printing under them in smaller type, the parallel passages from other parts of the Bible. In these nearly 2400 pages, between these two backs there is more Bible commentary and "wholly Biblical" comment than has ever been before offered.

**THE WISE MAN FROM THE WEST**, by Vincent Cronin (Dutton, 300 pp., \$4.50).

The worthy son of a distinguished father has written a book of unmistakable distinction. Here is the true story of a courageous and dedicated man who first brought the message of Christianity to fabled and fabulous Cathay. On these pages, richly detailed, is painted the portrait of 16th- and 17th-Century China.

**WHY JESUS CAME OR CHRISTMAS THE YEAR 'ROUND**, by William Sheldon Bowden (published by the author, Evansville, Wis. 121 pp., \$2).

A rewarding and heartwarming volume. Those who enter these pages will find themselves with reassuring spiritual enrichment.

**GREAT TRUE ADVENTURES**, selected by Lowell Thomas (Hawthorn, \$5).

Lowell Thomas is the most vocal and, in the opinion of this reviewer, the most discriminating adventurer of our time. Between these backs he has made his selections on three bases: "The greatness of the adventures involved, the interesting style of the adventure teller, the variety of the different kinds of man's adventures." Lowell Thomas, as an editor, is discerning and convincing. I do not see

(Continued on page 74)

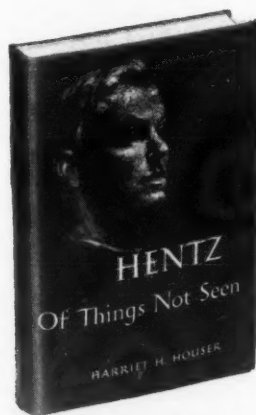
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These years for Mrs. Houser have been a time of self-revelation, for she found within herself a faith so deep and powerful that nothing could defeat it. Her book is truly inspiring. It will bring new spiritual strength to all who read it.



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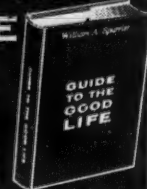
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IT SEEMS incredible, but it is true! I am not quite sure what moved me to say it with books this year. It may have been because of Ola, the woman who does my occasional hard cleaning.

"Ola," I asked, "what shall I give you for Christmas?"

It should be easy to find something for Ola, I thought. She needed everything. Her rummage-sale shoes were past mending. Her crisp patched dress was threadbare.

Ola stopped scrubbing the kitchen floor; sat back on her heels. She did not hesitate a minute. She knew!

"One of God's little books," she said.

"A Bible, Ola?"

"No, ma'am. I have His big Book. I mean one of His little books. Like the one on the desk by your bed."

"Show me," I said. She put her damp, work-worn hand on my current copy of a little devotional book.

As we dusted the living room together, she told me she belonged to a Bible class, and they all wanted daily help "to live right." If she had one of God's little books, she could pass it around.

"Ola," I said, "I had thought of a sweater. Your elbows are out of that one."

"No, ma'am!" she pleaded. "You asked what I wanted most."

I told Ola she would get two copies—so she could have one to pass around to her friends who, like us, needed daily help to live right. And that it would cost me no more than a sweater!

"It will last me a whole year and more," said grateful Ola. "I never had a present that lasted so long."

Thinking about it that night, I realized that the presents that lasted longest with me, too, were the books I received. Long after all my other gifts had been eaten, worn out, used up, packed away or forgotten, the books had been kept near me, to be read and re-read, enjoyed, cherished.

I went around the place, checking up on my books, amazed to find how many of them had been gifts. Every one of my "quiet hour" books had been given me—my big-type Bible, to read in bed without my glasses; my newest Norman Vincent Peale book; my oldest E. Stanley Jones; my Soulsby's Short Prayers—that had been given me twenty-six Christmases ago! There it was on the flyleaf, "Loving you—Christmas, 1929." I treasure its every ragged page.

My desk, too, was piled high with books that had been given me. They had become a part of me. Some had shaped my life. *How they had lasted!*

I THINK that is when I decided to say it with books this year, and to give Ola, as a special token of thanks, "The Little Professor of Piney Woods," by Beth Day, an inspiring biography of Dr. Laurence C. Jones, the Negro educator (Julian Messner, Inc., price \$2.95).

Not only did I do my Christmas shopping early, I did it easily. For I shopped as I rocked in my easy chair, by phone and mail. Sitting here, in my quiet home, relaxed and unhurried, I had time to shop intelligently, to really "remember" my relatives and friends—all their dear, funny differences, their needs and dreams, problems. (Continued on page 90)



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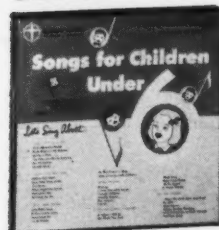
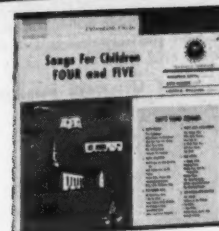
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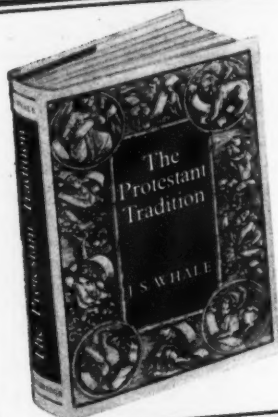
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(Continued from page 71)

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**MASTERY—THE ART OF MASTERING LIFE**, by E. Stanley Jones (Abingdon, 364 pp., \$1.75).

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**THE REDISCOVERY OF THE BIBLE**, by William Neil (Harper, 255 pp., \$3).

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**CHILDREN OF THE BLACK-HAIRED PEOPLE**, by Evan King (Rinehart, 435 pp., \$5).

Here is a novel, realistic and even raw, that gets much closer to the lives of the village Chinese of the immediate pre-Communist period than did the writings of a more famous American author who was a Nobel Prize winner. The detail is amazing and slows down the narrative, but even so it runs constantly true to Chinese life as it was. There are sustained passages of exceptionally fine writing. Definitely not for Sunday-school libraries.

**SUNSHINE AND SHADOW**, by Mary Pickford (Doubleday, 382 pp., \$4.95).

This is one of the most delightful autobiographies that will be read in any year. Mary Pickford was billed as "America's Sweetheart," and it is this lovely and delightful person, from babyhood and curls to rich maturity, who appears on these pages. The photographs are characteristic of her, and the poignancy of sorrow is never allowed to obstruct the sweeping enchantment of a rare personality.

**THE FRENCH BROAD**, by Wilma Dyke-man (Rinehart, 371 pp., \$5).

Here is the story, vivid and dramatic, of a little river with a big history. French Broad is a tributary of the Tennessee. Great things rode upon it or rose beside it, and it flows down from one of the most poetic regions in the world. But the author ends his chronicle with the tragic assertion that the river is dead, "murdered by the very forces that have given life to its people." Rayon and television sets are produced in its valley today, and industrial waste combines with sewage from grow-

ing cities to destroy it. This fine book becomes, under the pen of its author, an American saga.

**THE STRANGE CAREER OF JIM CROW**, by C. Vann Woodward (Oxford, 155 pp., \$2.50).

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**MAID OF ISRAEL**, by Tolbert R. Ingram (Broadman, 270 pp., \$3).

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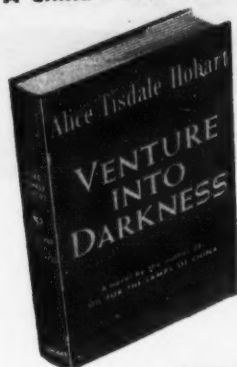
**AMERICA'S NEEDS & RESOURCES—A NEW SURVEY**, by J. Frederic Dewhurst and Associates (The Twentieth Century Fund, 1,148 pp., \$10).

This volume of nearly 1200 pages is remarkable documentation of the entire American economic system in action today. It brings together the facts that prove conclusively that this country has now the most productive economic system in all human history. Incredible though it must seem to the average American, this system is capable of attaining, by 1960, a total national output of \$414,000,000,000. This would make possible to the average family an income of more than \$6000 a year—and with every prospect of still greater growth in the years ahead.

**ALL THE WOMEN OF THE BIBLE**, by Edith Deen (Harpers, 407 pp., \$4.95).

Never has there been anything like this before. And incredible though it may seem, all the women appear—some of them, to be sure, in a composite picture. There are 300 concise biographies, 52 searching studies, and 64 women who stand in the foreground—Mary, the mother of Jesus; Eve, the mother of the race; Queen Esther and the Queen of Sheba, etc., etc. Over 100 shorter sketches constitute a tapestry background, and another 100 lift before our eyes the nameless women of the Bible. Here is a monumental work, unique and, I think, imperative for every Christian's home library.

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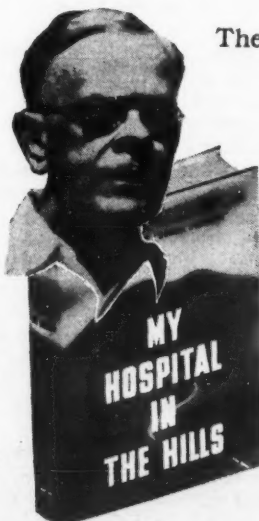
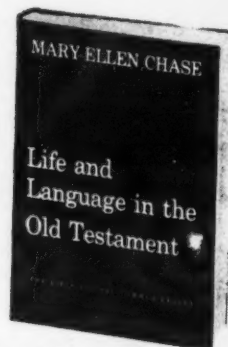
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# We Don't Have to Be HARROWED

It's time to call a halt on fiction which makes despair and degeneracy the norm, says a highly respected author

By MARGARET WIDDEMER

**M**Y COUSIN Annie deliberately dropped her best seller on the living-room floor.

"Pass me that biography," she said to her daughter Marylin. "It's got so that if I want to read about decent people who do decent things I have to stick to facts. I love fiction; but there isn't any cheerfulness left in fiction! With so many dreadful things going on in the world, why can't anybody write pleasant novels about normal people?"

Marylin burst out laughing. "Mother, you're making yourself ridiculous. That hasn't been done for ages."

"Why not?" demanded Cousin Annie, who knows her own mind.

I'd smiled with Marylin. I could remember my own mother, back in the twenties, voicing Cousin Annie's same complaint when "realistic" novels were just coming in. For years I hadn't heard anybody begging for "normality"—since the intelligentsia had laughed it out of court.

Just the same, as Cousin Annie resolutely began on her biography, I began to think. And what I thought to begin with was that her objection had a lot to be said for it.

I thought of the novels from which I had emerged shaken and depressed, in spite of their good writing. I thought of plays I'd come away from wondering if it was stodgy to have principles. I thought of movies like nightmares, radio and TV shows that left me miserable. I'm not talking, at least primarily, about the new frankness about sex. I'm talking about the harping on the black, hopeless side of everything.

As to the novel, maybe the critics are partly to blame. Some of them seem to feel that only a hopeless portrayal of life has literary value. One could be led to believe that the place to pour out depression now is on paper

instead of in a clergyman's study or on a psychiatrist's couch.

I remember, for instance, one well-known reviewer who frankly condemned a famous novelist's book as second rate, because it was about decent people's adventures in trying to be decent. Her only kind word was that, after all, she supposed some attention had to be paid to the needs of the mediocre mind! The plain implication was that only mediocre minds have ideals.

But, oddly, when the same novelist wrote her biography, the same reviewer praised it for the same idealism. My head began to go round, and I saw one reason why Cousin Annie turned to biography.

And of course, the reviewers' pressure works both ways. If the young writer feels it is ridiculous to be on the side of the angels and knows it will get him badly reviewed, he will, unless he is a crusader, move away from the angels in a hurry. Or he will write "escapist" literature.

**B**UT even the escape books have darkened. Half the detective stories are about the sort of people you hope your children will never meet—not only the criminals, but the book's whole world: hardboiled drunken detectives with little more decency than their quarry; equally hard-drinking and moral-less hussy-heroines; minor characters who should all be in a home for degenerates.

And as for plays, they are just as full of unhappy, hopeless or amoral people who, inferentially, are the admired norm. (The last one I saw was about a charming heroine whose three children were born out of wedlock by three different men, and who seemed to prefer it that way.) As changelessly as virtue used to triumph in old-fashioned melodrama, they win

out over any decent characters who may stray in by chance.

There are fine things on television and radio. But there, too, harrowing depression raises its ugly head. The last time I looked at television, I saw a dozen boys like our own, kids from eighteen on, happily at work and play. They were driving a car, chopping wood, playing ball, climbing, fishing. As we watched, each one changed without alteration of position or gesture into a uniformed fighter. The car was a fighter plane, the ax a machine gun, the ball a hand grenade, the fishing espionage, the tree an outpost. Military training is needful. But why show it to us in a way so harrowing that it makes a boy's mother run out of the room crying?

We are doing something about the horror comics that engulfed our children. But we aren't doing anything about our own subjection to hopeless horrors. The Elizabethan dramatists didn't spare us violence. But they held to black and white, decency and indecency. They didn't feel that books, plays or pictures were untrue to life because the right-doers in them were considered the norm. And our critical pattern is coming close to exactly that judgment.

Is it a fashion—a desire to keep up with all the brightest neurotics? Or are we all, as some people explain, so deadened to normal behavior that only the depressing, abnormal, harrowing, can keep us interested? Or is it possible that too many people are in the saddle who believe that it is weakness and mediocrity to prefer the gentle, the decent, the kindly, the hopeful and courageous?

I don't want to hide from hard facts, of which we have plenty. This is an insecure moment of history. But, hard as it is to realize, there have been other moments as insecure, and they have passed. If we have enough faith and courage and take enough action on the right side of things, this will pass too. But scaring ourselves to pieces with dirt, hopelessness and gloom, drenching our minds with pictures of the black side only of life, won't help us to find the faith and fighting spirit we need.

We've all known hard, selfish, mean, cruel people. But in my personal experience they are in the minority. Even if they weren't, they wouldn't be the norm. Psychiatrists call them deviates and neurotics. Churchmen use a more sweeping word and say they are the wrongdoers. There are as many decent, well-willed human beings in the world as ever.

But if we forget about them, if we begin to feel that we should focus on a world made up of the evil and de-

(Continued on page 88)

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Ecclesiastes 3:4

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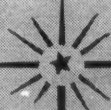
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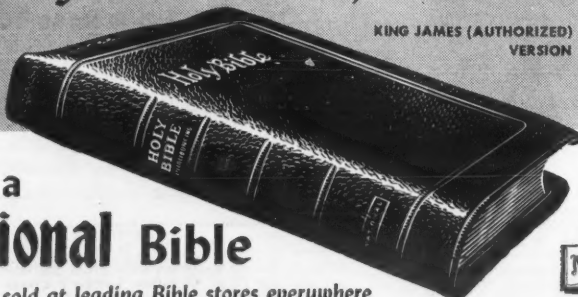
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## RELIGIOUS HISTORY

(Continued from page 68)

the long, dusty train of Egyptian soldiers breaking through the small corps of Josiah's troops, with the dark, Nubian bowmen from the Nile advancing through the cluttered underbrush to encircle the Judahites on all sides. And the sharp twang of the particular bow that sped its arrow into Josiah's breast! And the terror that beset the Judahites as they saw their king fall into the dust!

"And his servants carried him in a chariot dead from Megiddo," the text continues, and as we conversed in the quiet shade of an oak, it was ever simpler to picture the bedraggled train of Judahites bound back for their Holy City, Jerusalem (just a few miles up the highway), with the body of their fallen monarch.

But Megiddo was not associated only with King Josiah. After our brief rest, we regrouped ourselves with our Bible open to the 4th and 5th chapters of Judges. Here again Megiddo, with its ancient watercourse, played a majestic role in the divine unfolding of human affairs. First we read the two accounts of the troubles of Israel in the time of the judging of Deborah, and then, carefully surveying the terrain to ascertain how Megiddo might have appeared to the battling tribes, we set about to recreate the fight that Deborah and Barak fought against Sisera's nine hundred iron chariots.

Yes, it took some planning to outline a strategy that would permit nine hundred chariots upon the field of our Megiddo, but by the middle of the afternoon the pattern of events was sharp in our minds.

That evening, as we relaxed after supper, we pursued the matter of living history somewhat further.

We remembered that Pharaoh Necho's stern forces had passed unimpeded across the high plains of Palestine and down into the Euphrates valley, after the rout at Megiddo.

But what of the events back in Jerusalem? How did the citizens of Judah take the news of disaster?

I did not raise the question. The boy raised it.

The answer? Out from the briefcase filled with maps and souvenir booklets that accompany us wherever we travel came an old guidebook that was suddenly up to date—the Bible.

How did the citizens of Jerusalem take the news of the death of King Josiah? In the book of Jeremiah it appears that the events of the 5th chapter refer in a more than passing manner to the days of growing Babylonian domination, the very time that Josiah met his fate. And so, as we might read a stirring editorial on contemporary



events, we read that chapter together, not ponderously as an ancient document, but as it was written—as the sharp, stern warning of the great prophet to the frightened citizens of Judah.

It was in that way that Bible history began to come alive for the teenagers in our family. Some weeks later we passed the long-abandoned and forgotten tin and silver mines of the Spanish Conquistadores, and they reminded us of the mines of Arabia that provided all the decoration for Solomon's Temple. And, just by luck, we were near an ancient Indian hilltop pueblo which could have been, for all the world, the very walled city of the Jebusites that David conquered to give him the nucleus for his capital city—Jerusalem.

On another trip we attended an annual Indian rain-god festival, and that brought to life the events in the life of the prophet Amos, and the stirring tale of Elijah's struggle with the prophets of Baal.

What effect these adventures of ours might have on the ultimate religious sensitivities of our children, we do not know. We only know that our simple adventures *did* go further. It was not many months before the oldest boy began to wonder why the local library did not carry some books that would treat these Bible human beings and their deeds as we had treated them—as real, living human beings taking part in exciting human events. "There are good, easy-to-read books on Stonewall Jackson and George Washington," the complaint went. "Why aren't there some just as good books on the people we've been talking about and studying?"

Why, indeed?

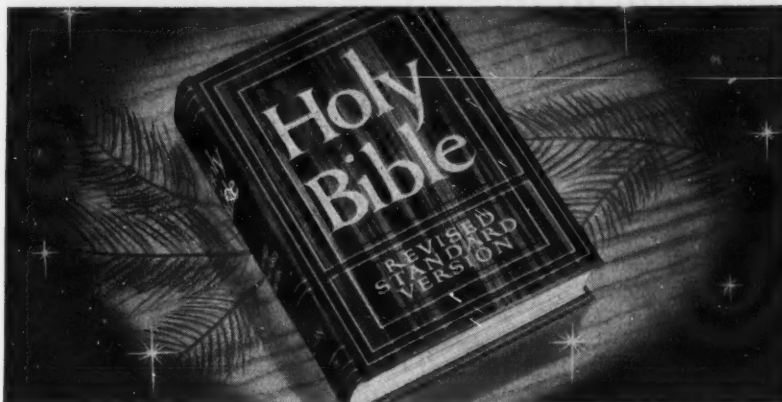
By profession we are a writing family, and we took that winter to find an answer to that very real and earnest question. Here is what we found. We found good books by the dozen for younger readers; inspirational books for every age; story and Bible story books for practically every age; lives of the saints and of the great missionaries for study and reading in particular church groups.

But we could not find any books for teen-age readers that sought to illuminate the lives and times of the people of the Bible. Not give the Bible message in high-school terms, but simply tell the Bible story in the dramatic, down-to-earth, fast-moving style of the best contemporary writing for wide-awake young people to read in their own homes for their own enjoyment.


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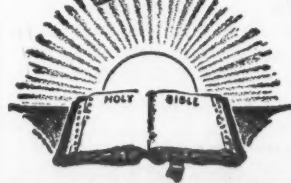
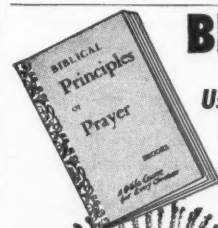
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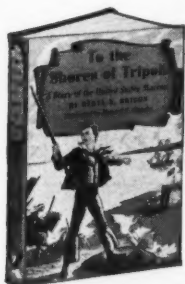
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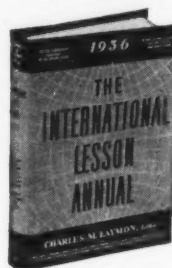
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First, *know your Bible!* Know it as history; know it as prophecy; know it as geography; know it as poetry; know it book for book as the stirring historical account of the ancient days when God first revealed Himself to mankind.

To do this, be sure that you have the proper tools. The Bible standing alone on a family bookshelf in a spot of honor simply cannot be honored unless it is known and understood. Alongside it should stand a Bible dictionary, a Bible atlas, and at least one good, popularly written history of the Bible itself, telling how, when and why the various books came into being.

Second, *use your Bible as literature.* The age-old habit of reading perhaps ten, twenty-five, or even one hundred verses a day, just to read Scripture, is of no more real nourishment to the soul than indulging a love of music by conscientiously listening to one hundred bars of Beethoven each day.

**D**ON'T read a single verse until you have placed the section you are reading in its correct historical perspective. Who are the characters? What are the problems they are facing? What is the actual situation, political and social, in which they find themselves? Who was the original author of that specific section of the Bible? Where was he, and why, when he first set it down for a permanent record?

When you have learned the excitement and thrill of this approach to the Bible, you will find a rare new family pleasure—reading the Bible out loud to others, and thrilling them with the story!

Third, do just that. *Read the Bible out loud!* Read it as a collection of thrilling and exciting accounts of man's struggle to overwhelm the powers of darkness and of ignorance. Read it for the story, and you will soon find that the story is reading itself to you in increased understanding and illumination.

But best of all, you will find that your children and your friends will come to see and understand the Bible as it was originally written—as literature.

And because literature begs to be read, the Bible will soon again find its front rank among the classics of our vast literary heritage. THE END

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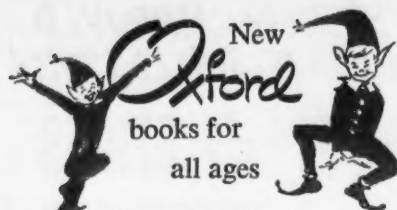
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By  
**EDITH PATTERSON MEYER**

The author has been children's book head of Abingdon Press for the past ten years.



MITCHELL HOOKS

# Children Are Reading More

Wide and avid interests of today's youngsters  
have sparked a new stampede to juvenile books

A SMALL boy came into the children's room of a library in a suburb of New York. He marched over to the desk, bristling with determination. He looked the librarian directly in the eye.

"I want that book on Davy Crockett," he said slowly, emphasizing every word. "I reserved it a long time ago. I've waited and waited. I want it."

With great difficulty the librarian carefully explained to the irate lad that not only the book he had reserved but any book about the great frontiersman was not available. The shelves had been swept clean long since, and children stood in line to claim those books that were reluctantly returned. Television was responsible. The deluge of new Crockett books that publishers have scheduled for this fall attests to the fact that children are willing and anxious to read, once their interest is captured.

Television is one of the factors

which are causing children to read not fewer books but more books. Mary Ellen Chase reported to an audience of book-lovers a conversation with her handyman, Stanley, which aptly illustrates today's trend. "Miss Chase, do you know about this man Ulysses?" Stanley inquired. "My two little girls and I saw him on a TV program. We thought he was terrific, and we'd like to know more about him." Miss Chase was not one to let such an opportunity pass, and recommended to Stanley books on Ulysses which he and his children could enjoy together.

A GROUP of seventh-graders in a residential New Jersey community were quizzed on their reactions to the relationship of television to reading. Two-thirds of the six hundred "regular" TV viewers questioned said they had been led to read a book by seeing some television program. Their reasons were "to get the story in more detail," or

"to find out more about the subject." One twelve-year-old boy said: "If it's about a famous person, it makes you want to know what else that person has done. If it's about a famous event, you start to wonder about it—is it true or false?—and you want to find out."

The program most often singled out by these youngsters as having led them to books was "You Are There," "Medic" and "Cavalcade of America" tied for second place, while "Hall of Fame" and "Disneyland" were close behind. Historical programs led to interest in period books and biography, while "Medic" had turned girls to stories of nursing and boys to reading on medicine.

Sports broadcasts, such as football games, set some boys to reading sports stories. Interviews with authors made the young viewers want to read books by those authors. One comment was: "After I heard Helen Hayes read 'Rikki Tikki Tavi' from 'The Jungle Book,' I read those stories and others by Kipling."

The book most often mentioned as read after a TV introduction was "The Swiss Family Robinson." There were twenty titles named altogether. Those leading were "Mama's Bank Account," on which the program, "I Remember Mama," is based, "Lassie" and "The Hunchback of Notre Dame." Certainly,

a varied list. The TV influence was apparent when "The Man in the Iron Mask" was credited to Alexander Dumas!

Several independent youngsters admitted they had read books because they had been bored or disgusted at the program and wanted to see if the book was any better.

"Some programs make you read a book about the subject," one girl said, "but some make you read a book to get off the subject."

"If there's a bad picture you don't have to watch it," suggested one wise child. "You can read."

**T**HE question arises, will television's mechanical portrayals of subtle characters and concepts kill children's creative imagination? Or will these visual presentations, even though limited, spark an interest which will lead to thoughtful, freer concepts? Will an oversimplified version of "Cinderella," for example, lead children to more satisfying presentations of this ageless story in book form? "I want the real Alice," a little girl told a librarian the first time she visited the library after seeing "Alice" on TV.

Children who sit enthralled attending "Ding Dong School," and their slightly older brothers and sisters who watch "Zoo Parade" and "Disneyland,"

will find reading a less difficult skill to acquire when it is introduced to them in school. Their range of interest will be wider, their knowledge greater, their vocabulary larger—all "reading readiness" assets which, teachers say, will make reading progress quicker and pleasanter.

Recently a teacher took her two nieces to see the puppet show, "Hansel and Gretel." She had anticipated telling them the story and something about the making and manipulation of the puppets. Instead, the girls briefed her, not only on the play but on the way the puppets were worked. "We learned about it on TV," they told her seriously. "Then we read the story."

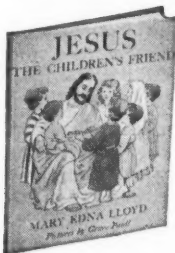
From all over the country comes evidence that children are reading more than ever. Much of this new interest is attributed to television, and librarians are the first to say so.

"Children are clamoring for books as never before," states Frances Landers Spain, Superintendent of Work with Children in the great Public Library of the City of New York. "Attendance at the weekly story and picture-book hours is increasing, and circulation figures for books taken home to be read are on the rise."

This is, of course, the bright side of television versus reading. The fact remains—  
(Continued on page 89)

## Happy Children Make a Happy Christmas!

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**ABINGDON**



**PRESS**

## A DIRECTORY OF

# New Books for Children

**These are some of the outstanding titles  
CHRISTIAN HERALD hopes America's young  
readers will be receiving this Christmas**



Drawings by Douglas Gorsline  
courtesy Children's Book Council

SINCE the age brackets of children's books often overlap, the titles in the following list have been grouped for your convenience under

the earliest age for which each book is recommended. The complete span is indicated in parentheses after each title.

### BEGINNING AT 2 YEARS OLD

1. **BABY JESUS ABC STORY-BOOK** by Cecile Lamb (2-5) Standard \$.50
2. **NURSERY LIFE OF JESUS** by Tessa Colina (2-5) Standard \$1.00
3. **PLAY WITH ME** by Marie Hall Ets (2-5) Viking \$.25
4. **WAKE UP, FARM** by Alvin Tresselt (2-6) Lothrop \$.25

### BEGINNING AT 3 YEARS OLD

5. **THE BABY HOUSE** by Norma Simon (3-6) Lippincott \$.20
6. **DOKI** by Mariana (3-6) Lothrop \$.25
7. **GOD'S GOOD GIFTS** by Ruth S. Gray (3-7) Broadman \$.65
8. **GOD PLANNED IT THAT WAY** by Carolyn E. Muller (3-7) Abingdon \$1.00
9. **HERE COMES THE TROLLEY CAR** by Mary Chalmers (3-6) Harper \$.20
10. **IN THE MORNING: 20 BIBLE VERSES** pictures by Louise Drew (3-7) Abingdon \$1.00
11. **JESUS ONCE A CHILD** by Sadie H. Davis (3-5) Broadman \$.65
12. **JESUS, THE CHILDREN'S FRIEND** by Mary Edna Lloyd (3-6) Abingdon \$1.00
13. **JESUS, THE LITTLE NEW BABY** by Mary Edna Lloyd (3-6) Abingdon \$1.00
14. **A LITTLE BOOK OF BEDTIME SONGS** pictures by Decie Merwin (3-7) Abingdon \$.50
15. **A LITTLE BOOK OF PRAYERS AND GRACES** by Quail Hawkins (3-6) Doubleday \$1.25
16. **A LITTLE BOOK OF SINGING GRACES** by Jeanette Perkins Brown (3-7) Abingdon \$.50
17. **THE LITTLE BRASS BAND** by Margaret Wise Brown (3-6) Harper \$.20
18. **MILLIONS AND MILLIONS** by Louis Slobodkin (3-6) Vanguard \$.25
19. **WHEN IS TOMORROW?** by Nancy Dingman Watson (3-6) Knopf \$.20

### BEGINNING AT 4 YEARS OLD

20. **ABC STORIES OF JESUS** by Mildred C. Edwards (4-8) Warner \$1.75
21. **ARK FULL OF ANIMALS** by Tessa Colina (4-9) Standard \$1.00
22. **BIBLE HOMES AND FAMILIES** by Mildred C. Edwards (4-8) Warner \$1.75
23. **BIBLE STORY ABC BOOK** by Arlene S. Hall (4-6) Warner \$1.00
24. **BRAVE JOHN HENRY** by Margot Austin (4-7) Dutton \$1.75
25. **BROWNIES—IT'S CHRISTMAS!** by Gladys Adshead (4-7) Oxford \$.20
26. **CHARLOTTE AND THE WHITE HORSE** by Ruth Krauss (4-7) Harper \$.20
27. **CROW BOY** by Taro Yashima (4-8) Viking \$.25

28. **DAVID** by Hattie Bell Allen (4-7) Broadman \$.65

29. **FAVORITE STORIES OLD AND NEW** by Sidonie Matsner Gruenberg (4-9) Doubleday \$.35

30. **FUNDAY BOOK** by Frances W. Keene (4-7) Seahorse \$1.00

31. **GOD LOVES ME** by Elizabeth B. Jones (4-7) Warner \$1.75

32. **GOD PLANS FOR FAMILIES** by Elizabeth B. Jones (4-7) Warner \$1.75

33. **HOUSE FULL OF PRAYERS** by Dorothy Fay Richards (4-9) Standard \$1.00

34. **JUST LIKE JESUS** by Hattie Bell Allen (4-7) Broadman \$.65

35. **HUFF PUFF HICKORY HILL** by Blossom Budney (4-8) Lothrop \$.25

36. **KOALA BEAR TWINS** by Inez Hogan (4-7) Dutton \$1.50

37. **ONE THOUSAND CHRISTMAS BEARDS** by Roger Duvoisin (4-8) Knopf \$1.95

38. **PARSLEY** by Ludwig Bemelmans (4 up) Harper \$.35

39. **ROUND ABOUT ME** by Elizabeth B. Jones (4-7) Warner \$1.50

40. **SAMMY SEAL OF THE CIRCUS** by Catherine Burr (4-7) Oxford \$.20

41. **SING-A-SONG OF SUNDAY** by Dosta Carlson (4-8) Standard \$.50

42. **STANDARD BIBLE STORY READERS** by Lillie Farris (4-10) Standard \$1.50

43. **THEY SAW JESUS** by Robbie Trent (4-10) Broadman \$.65

44. **THUMPS** by Hetty Burlingame Beatty (4-8) Houghton Mifflin \$.25

45. **TINY TOT SONGS** edited by Paul E. Bierstedt (4-7) Warner \$1.00

### BEGINNING AT 5 YEARS OLD

46. **BIBLE FRIENDS TO KNOW** by Floy Barnard (5-8) Broadman \$.65

47. **ETHELBERT: THE TALE OF A TIGER** by Rosemary Hoyland (5-8) Knopf \$.20

48. **THE GOOD SHEPHERD** by Hattie Bell Allen (5-8) Broadman \$.65

49. **HEAR OUR GRACE** by Sharon Banigan (5 up) Garden City \$1.00

50. **HEAR OUR PRAYER** compiled by S. Banigan and J. C. Pegis (5 up) Garden City \$1.00

51. **I CAN TELL GOD THINGS** by Robbie Trent (5-8) Broadman \$1.50

52. **LITTLE BOY DOWN THE LANE** by Grace Noll Crowell (5-11) Augsburg \$1.00

53. **THE LITTLE SERVING MAID** by Grace Noll Crowell (5-11) Augsburg \$1.00

54. **LUCKY YOU** by Munro Leaf (5-8) Lippincott \$.25

55. **MY BOOK OF PRAYER AND PRAISE** by Grace Noll Crowell (5-9) Augsburg \$1.00

56. **PSALM 100 FOR CHILDREN** (5 up) Dietz \$1.00

57. **THE WOOD CARVER** by Grace Noll Crowell (5-11) Augsburg \$1.00

### BEGINNING AT 6 YEARS OLD

58. **BIBLE PICTURE ABC BOOK** by Elsie E. Egermeier (6-10) Warner \$1.75

59. **BIBLE STORIES ABOUT JESUS** by Tessa Colina (6-9) Standard \$1.95

60. **THE CHILD JESUS** by Florence Mary Fitch (6 up) Lothrop \$.25

61. **COLUMBUS** by Ingri and Edgar Parin d'Aulaire (6-9) Doubleday \$.30

62. **DIGBY THE ONLY DOG** by Ruth and Latrobe Carroll (6-10) Oxford \$.25

63. **DR. BOMBARD GOES TO SEA** by Alain Bombard (6-10) Vanguard \$.25

64. **EGERMEIER'S BIBLE STORY BOOK** by Elsie E. Egermeier (6 up) Warner \$.35 standard; \$.50 deluxe

65. **FIRST GRACES** by Tasha Tudor (6-12) Oxford \$1.75

66. **GOD'S BOOK FOR ME** by Hattie Bell Allen (6-8) Broadman \$.65

67. **LAUGHING TIME** by William Jay Smith (6-8) Little Brown \$.25

68. **POEMS OF PRAISE** by Pelagie Doane (6-10) Lippincott \$.25

69. **STORY OF JESUS FOR BOYS AND GIRLS** by Ethel M. Phillips (6-10) Warner \$1.75

70. **THE TAILOR'S TRICK** by Rosalys Hall (6-10) Lippincott \$.25

71. **THE TREE HOUSE OF JIMMY DOMINO** by Jean Merrill and Ronni Solbert (6-10) Oxford \$.25

72. **BIBLE PLAY BOOK** by Frances W. Keene (7-13) Seahorse \$1.00

73. **EVIE AND THE WONDERFUL KANGAROO** by Irmengarde Eberle (7-9) Knopf \$.25

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79. **TOY FUN BOOK** by Frances W. Keene (7-13) Seahorse \$1.00

### BEGINNING AT 8 YEARS OLD

80. **BIBLE PUZZLE FUN** by Verna Mae Shafer (8-12) Standard \$1.00



81. **CAT HOTEL** by Siddle Joe Johnson (8-12) Longmans \$2.50  
 82. **ENJOYING PETS** by J. Bentley Aistrop (8 up) Vanguard \$3.00  
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 103. **THE FABLES OF INDIA** by Joseph Gaer (9-11) Little Brown \$3.00  
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 107. **TONY FOR KEEPS** by Electa Clark (9-14) Winston \$2.00  
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110. **THE BIG LOOP** by Claire Huchet Bishop (10-14) Viking \$3.00  
 111. **THE BOY ON THE ROAD** by Marguerite Vance (10 up) Dutton \$2.25  
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124. **DAY OF GLORY** by Philip Spencer (11-16) Dutton \$1.75  
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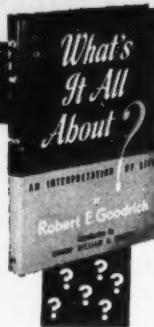
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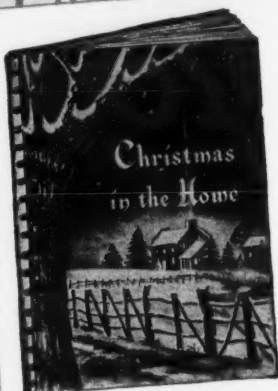
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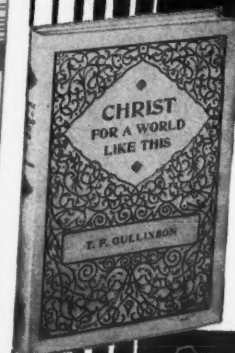
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# New Books for

REVIEWED BY

**FINGER FUN, SONGS AND RHYTHMS FOR THE VERY YOUNG**, by Helen Wright Salisbury. Though finger plays are probably as old as man, it has not always been easy to find them described in a book. Here they are, with illustrations of the finger movements and a collection of play songs. Much of the material is suitable for Sunday-school use. For ages 1 to 5. (Cowman Publications, \$2.50)

**I LIKE RED**, written and illustrated by Robert Bright. A small girl's joy in the color red is complete when she finds a boy with red hair like her own. A satisfying picture book for pre-school age. (Doubleday and Co., \$1.50)

**THE TWO CARS**, by Ingri and Edgar Parin d'Aulaire. Small boys with a passion for cars will enjoy this picture story of the new car and the old car who had a race all by themselves. A read-aloud book for pre-school children. (Doubleday and Co., \$1.50)

**LINDA TRAVELS ALONE**, by Nancy Dudley. Seven is not very old when you're making your first train trip—alone, too. "You're a big girl, and you have good sense. Just use it," Daddy said as he got her settled on the train that was to take her from New York City to Florida. The book is full of the details 6- to 8-year-olds love, and it will be especially useful to any small girl who is going to make a trip alone. (Coward-McCann, \$2)

**BRIGHT PATHWAYS**, by Esma Ride-out Booth. Cheerful missionary stories of children in ten lands. Good Sunday-school material for ages 9-11. (Friendship Press, \$2)

**THE TURQUOISE HORSE**, by Eleanor Hull. The conflict between old ways and new is dramatized in this story of a modern Navaho boy. Educated in the white man's school, Yazzi's mother combines Navaho and white ways and works for the best of both for her family. Yazzi attends the school at Ganado until trouble in his family brings him home. Not an exciting story, but a quiet, lovely picture of the white man's religion and its effect on a Navaho boy. (Friendship Press, \$2)

**STORIES FOR YOUNG CHURCHMEN**. There's action and variety in these stories of Christians all over the world. They range in time from the story of St. George and the Dragon to the dramatically told World War II story, The Four Chaplains. Useful church-school material for boys and girls, ages 10-13. (Morehouse-Gorham, \$2.50)

**MARA OF OLD BABYLON**, by Elizabeth P. Witheridge. Going back to a period of history which hasn't been touched

# Books for Children

MARION W. FARQUHARSON

on for children, the author tells the story of Mara, a Hebrew girl who was born during the Babylonian captivity. Though she had never seen Judah she shared her people's longing to return to their own land. As Cyrus the Persian draws nearer to Babylon with his conquering army the Hebrews know that the time is close when their dream is to be realized. With real courage Mara rescues her friend, the slave boy Kish, and brings him to her home, ready to make the journey with them to Judah. For children 10 to 12. (Abingdon Press, \$1.50)

**SKIPPER RILEY**, by Mabel Louise Robinson. Riley, the cocky, noisy little terrier of Back Seat Driver, superintends the doctor's vacation, pilots the sailboat—often to disaster—and protects his doctor from wild animals. The talking terrier is very funny to 8- and 9-year-olds who have read the earlier book, and more of his adventures will be welcomed. (Random House, \$2.50)

**LAPLAND DRUM**, by Alice Alison Lide and Margaret Johansen. The young reader travels with Brenda, Vik, their family and Teacher Torben as they move their huge reindeer herd through Lapland—north to the mountains in summer, and south to the forests in winter. "I wish Laplanders had done something big for the world," Brenda would sigh when Teacher Torben told them of the Greeks, the Romans and the Spaniards. This wish was the beginning of the mystery which led Brenda and Vik on a kind of treasure hunt to the earliest records of their people. There's danger, excitement and the fascination of strange customs and lovable people in this story for 9- to 11-year-olds. (Abingdon Press, \$1.50)

**ELEVATOR TO THE MOON**, by Stanley A. Widney. An experienced elevator boy is just the man to guide a space ship to the moon, and Willie Ploop takes command when he, business tycoon Mr. Winniger, and science lecturer Clarence Jones find themselves in a flying saucer bound for outer space. Willie brings them safe home again, and the rightful owners take off in their space ship. There's humor and adventure in a story simple enough to interest those who enjoy the Miss Pickerell books and "The Wonderful Flight to the Mushroom Planet." For ages 9 to 11. (Follett Publishing Co., \$2.50)

**PLANTATION DOLL**, by Cora Cheney. Two little girls of modern times solve the mystery of the disappearance of Mamselle, a beautiful French doll lost at least twenty-five years before. Filled with 9-year-olds' adventures and printed in large, clear type, the book is for girls of 8 to 10. (Henry Holt, \$2.50)

(Continued on page 92)

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## HARROWED

(Continued from page 77)

spairing, and decide that life is all like that, one of two things will happen. Either we'll believe that everybody is hardboiled and heartless and gloomy, and that we should be too. Or we'll lose hope and courage at a time when they're badly needed. Or both.

My people were given to quoting—mostly the Bible and Shakespeare. One Bible quotation was, "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." As a child I supposed that this was merely one more piece of improving advice. But I am beginning to see that it is soundly practical, too. It works—and so does its opposite.

But what can we do about it? What action can we take on the right side?

Well, what do any responsible citizens do about any other evil? For one thing, they use "ballot-box pressure." The weight of known and vocal public opinion, the pressure of numbers, counts. We can make clear that we aren't intimidated by the untrue accusation of being "mediocre." In other words, we can stop fearing or being literary snobs. That being settled, we can begin by writing to publishers. Publishers don't have a special pleasure in gloom and dirt and horror and negativism. All they want is to print what they hope will sell.

We can also write, and get others who have helplessly felt like us to write to the editors of literary reviews. If there are enough letters, not only will the editors take notice, but some will be printed, and print sways opinion.

**A well-trained memory is one that permits you to forget everything that isn't worth remembering.**

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ion. We can write in quantity to those book-club committees who choose best sellers from among the harrowers. We can stir up all the groups we belong to, reading groups and clubs, to write and speak their minds.

The next time anybody says to you, "I am so sick of harrowing novels!" prod them to doing something about it. Ask your clergyman to back you and organize help.

And, especially important, ask for and buy worth-while books at the bookstores, and register your reasons and opinions with the booksellers.

After all, we still live in a free country. We don't have to let any minority group, even the neurotic intelligentsia, push us toward being depressed and disgusted against our wills. **THE END**

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### CHILDREN READING MORE

(Continued from page 83)

mains that excessive viewing of inferior programs can have disastrous effects on reading tastes and habits. There are, unhappily, altogether too many poor programs, and even some next-to-vicious ones. It is important to turn the child's attention to the programs, considerable in number, which provide worth-while information, induce constructive thinking, and lead to the permanent satisfactions to be found in books.

And what do the educators say?

"If a youngster sees something on TV which is unfamiliar," remarks Dr. Herbert C. Clish, San Francisco Superintendent of Schools, "he is likely to read up on it." A survey in the schools of this city, grades two through eight, states that "63 per cent reported that they learned things on TV which they could use in school."

And from the 1954 report of the New Hampshire State Library comes a ringing monosyllable: "Has television decreased the use of libraries? The answer is no."

All this is in sharp contrast to the pessimism of a few years ago, when surveys made as recently as 1950 showed that many children spent almost as much time before the TV screen as they spent in school. "TV will eventually kill reading," was the gloomy verdict.

Surprisingly, however, these young viewers were quicker than many of their elders to put TV in its place. After a comparatively brief period of infatuation they could take it—or leave it alone. The corner-lot baseball game was no longer disrupted; the children's room at the library was no longer deserted. Librarians were cheered to hear the leader of a gang remark, "I don't have to see that old thing. I'm going to say here. I'd rather read."

In 1950, Dr. Paul Witty, of Northwestern University, began charting TV's effect on children. He wrote in *Elementary English* in the fall of 1954, "If some TV programs are discussed by parents and children as a basis for the selection of books, children undoubtedly will turn to reading more frequently. In such cases parents and children together will build home libraries and make greater use of the public library."

Television can encourage your child to read. "The wider your child's understanding grows," says Robert Lewis Shayon, "the more receptive he will be to the world of books."

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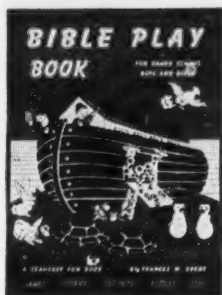
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## MY CHRISTMAS SHOPPING...

(Continued from page 72)

lems and hobbies, and then select what I thought was the perfect gift for each.

I shopped early for my books. This is important, for there is a wider selection during November than in the final weeks before Christmas. It is also possible for the bookseller to order books not in stock if he is given time.

Shopping for books can be done easily by mail through a bookseller. All you need do is supply him with a list of titles to be charged to your account. Last-minute special orders can be secured from the publisher by the bookseller and mailed direct to the recipient, if time is short. That helps.

Books are the *easiest* things to gift-wrap! They can be mailed in special padded bags, available at bookshops, and—good news for the budget-minded!—they go by a special low postal rate.

Of all the books I have bought as gifts, for whom and why, here are a few:

One real find was "Papa's Wife," by Thyra Ferré Björn (Rinehart, \$3.75). I am giving it to Inger Olson, a beloved member of my church, who was born in a parsonage in Sweden, one as full of children as the one this fascinating book tells about. Big blonde Inger captured our hearts from the day she set a determined foot in our church kitchen, said, "I do it, please!" and introduced us to Swedish cooking.

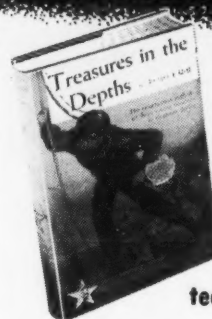
"Papa's Wife" starts abroad, and winds up in America. Maria, blonde, blue-eyed and sixteen, applies for the job of housemaid at the parsonage of a tiny place in Swedish Lapland, where Pastor Franzon, a good-looking bachelor, and twice her age, holds forth. Maria is determined to marry the pastor—and does!

I have bought several copies of this beguiling book, knowing that I can't go wrong with this one.

The books for my English relatives were mailed long ago. My only sister is recently retired, after forty years of teaching in the elementary schools over there. So I sent her "Good Morning, Miss Dove," by Frances Gray Patton (Dodd, Mead & Co., \$2.75).

Evelyn will adore this story of "the terrible Miss Dove," who practiced teaching by pretending her father's chessboard was her classroom, and the little ivory men her pupils. For Evelyn herself, in her worried pupil-teacher years, rehearsed next day's classroom lessons by "teaching" wooden-headed clothespins, stuck in an earth-filled seedling box. She will love meeting another teacher who standardized her Christmas gifts to pupils—talcum for the second-grade girls, celluloid thimbles for the third. Evelyn, however,

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gave tooth brushes and needle books!

My English brother-in-law disappoints me in only one respect. He likes everything about Bing Crosby—even his crooning! Whereas, I bow to him only as a dramatic actor in "Little Boy Lost," and for two lines of a song that never fail to give me a deserved scolding: "You could be better than you are, You could be swinging on a star!"

But Brother thinks Bing is wonderful, so I sent him for Christmas, "Call Me Lucky," Bing's autobiography (Simon & Schuster, \$3.50).

To Ian, my Scotch-Irish 12-year-old nephew, whose hobby is birds, and who swamps me with requests for books about the ones we have "in the States," I have sent "How to Watch Birds," by Roger Barton (McGraw-Hill, \$3.50).

And since he also loves dogs, especially thoroughbreds, I have sent him "Goodbye, My Lady," by James Street (J. B. Lippincott, \$3).

This is the eloquent, touching story of 12-year-old Skeeter, an orphan living in a Mississippi swamp, who finds a rare lost stray, a Basenji, a native of Africa, one of the oldest breeds of dogs in existence, going back "before Moses even." Ian will enjoy reading about this strange dog that licks herself like a cat, and laughs instead of barks! And how sorely-tempted Skeeter, when put to the test, does the only right thing.

I am giving my cousin Lillian a Bible. She actually wears them out. Her last one has withstood her twenty-six years of vigorous teaching in Sunday school, but now its printing is too fine and its leaves too loose.

Bibles come in so many different styles that the bookseller is the best person to advise on type, style and binding. He can locate just the right Bible for each type of recipient. Mine made a perfect choice for loyal old Lil.

One of the most interesting Bible "portions" I have seen, by the way, is the beautiful new, slim, woodcut-illustrated volume, "The Sermon on the Mount" (World, \$2).

To my cousin Abigail, who, for all her years and despite her wheel chair, is the gadding-est person in our county, I am giving an atlas, so that when she goes traveling to far places—Jamaica, Japan, Java—via television, she can put her finger on the spot.

My pastor is a hard man to shop for, even with books. He buys so many. But I finally decided on "The American Treasury—1455–1955," edited by Clifton Fadiman and Charles Van Doren (Harper, \$6.95).

It has over 1000 pages of American prose, poetry and song, and surely he can find something there, should he ever get stuck on a sermon.

To a newly-ordained young Lu—  
(Continued on page 94)

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HARPER & BROTHERS

(Continued from page 87)

**JOHN RATTLING-GOURD OF BIG COVE**, by Corydon Bell. The whys and wherefores of our world are explained by John Rattling-Gourd of the Cherokee Indians in old legends told to him as a child. Many of them are animal tales and will interest boys and girls of 9 to 11. (Macmillan, \$2.50)

**BEST FRIENDS**, by Mary Bard. A glamorous best friend who spoke French was better than 11-year-old Suzie had ever dreamed of, and life became much more exciting with CoCo to share her tree house and her adventures. All little girls want a "best friend" and this "wish-come-true" story will be popular with 10- to 12-year-olds. (Lippincott, \$2.50)

**THE EXPANDABLE BROWNS**, by Adele and Cateau DeLeeuw. The red-headed Browns were a friendly, engaging family, and people and animals just naturally moved in with them, even before they got a big house in a small town. After that it was even worse. The people in the story are real and individual characters, and the events and additions to the household are amusingly described. Recommended for girls 10 to 12. (Little, Brown & Co., \$2.75)

**THE WORKSHOP BOOK FOR PARENTS AND CHILDREN**, by Martha Lincoln and Katharine Torrey. Freedom of expression, the right use of tools and a moderate amount of adult guidance are emphasized in this fine book for adults to use with their children. Directions are simple and well-organized, while clear drawings and fine photographs supplement the text. Projects include carpentry, painting, modeling, puppets, block-printing, paper-cutting, etc. For use with children 4 to 12. (Houghton Mifflin, \$5)

**FAMOUS INVENTORS AND THEIR INVENTIONS**, by Fletcher Pratt. In an attractive volume with clear print and simple pen and ink drawings the author has presented the history of inventions from the end of the Dark Ages until the present day. An inspiring book for young scientists 10 to 12 years old. (Random House, \$2.75)

**THE AMERICAN INDIAN**, by Sydney E. Fletcher. From the Eskimos to the Aztecs the author has described the customs and the history of the Indian tribes of North America. It's a large well-planned volume in the Illustrated True Books Series, with clear strong sketches in brown crayon on every page, wide margins and clear print. A perfect gift for the Indian enthusiast of 11 to 14. (Grosset, \$2.95)

**WHAT TREE IS IT?** by Anna Pistorius. An intriguing question introduces each of 34 trees—"What tree grows witches' brooms? What tree grows necklaces? What tree wears mittens?" etc. The descriptive text is clear, as are the colorful illustrations on each page, and the answers to the questions are given at the back of the book. A good beginner's book on trees. Ages 6 to 10. (Follett, \$1.50)

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**THE STORY OF FLIGHT**, by Clayton Knight. In a large, carefully made book of the Illustrated Book Series an expert in the field has told and illustrated the story of aviation. Starting with a vivid, detailed description of a New York-to-London flight the author then goes back to the earliest beginnings of flight and to the legends connected with it, tracing the history to the modern jet plane. Will be popular with boys of 10 to 12. (Grosset, \$2.50)

**ONE HUNDRED GREATEST SPORTS HEROES**, by Mac Davis. Eighteen sports are represented in this comprehensive volume for sports enthusiasts. The author has used material collected for radio and TV shows, and the human side of each hero is stressed. Arranged in alphabetical order, and there's a page or more for each name with a strong sketch of the hero at the top. For boys 10 to 14. (Grosset, \$2.50)

**WESTERN SHERIFFS AND MARSHALS**, by Thomas Penfield. TV and the movies have made the "good" Westerner and the "bad" Westerner familiar characters to American boys and girls. In an attempt to give individual personalities to these stereotypes the author has told the stories of real men who helped tame the west—names the boys and girls know, such as Wild Bill Hickok and others not so familiar. The information is brief but dramatic and the pen sketches are full of action. For boys of 10 to 12. (Grosset, \$2.50)

**MISTRESS MALAPERT**, by Sally Watson. Saucy, rude, willful young Valerie Leigh was 13 when she ran away from a stern aunt and uncle, disguised herself as a boy and joined a group of traveling players. Later she joined Shakespeare's company. Valerie was lovable when she was having her own way, but she gradually found that was not enough. It's a slow road to self-discipline but she learns it and finds love at the end. In speech, action and detail the book has the flavor of Shakespeare's England. The story is fast-moving and interesting and will be enjoyed by girls of 10 to 14. (Holt, \$2.75)

**POWDER AND HIDES**, by Val Gendron. The chance to take part in the last buffalo hunt was too good to miss, and 15-year-old Johnny started out very eagerly with Jed Hardy, the old Indian scout. He learned a lot on the trip and even came to appreciate the fine qualities of the Indians he had despised. The buffalo stampede, the capture and training of a wild stallion and the death of Loafer Wolf are all unforgettable scenes in a splendid adventure story for boys of 12 to 14. (Longmans, Green and Co., \$3)

**COME FOR A WALK WITH ME**. Story and pictures by Mary Chalmers. In the rambling style a child might use himself the author has told the story of a little girl who goes on an errand for her mother. She stops by for her friend the rabbit, and in a roundabout way, with many side trips, they finally reach Mrs. Horseyfeather's (Continued on page 97)

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## MY CHRISTMAS SHOPPING . . .

(Continued from page 91)

theran friend, serving his first church, I am giving two books for his scant library, "The Young Church in Action," by J. B. Phillips (Macmillan, \$2.50). This is by the author of "Letters to Young Churches," in which Paul's letters are translated into the language commonly used today.

I am giving him also "The Minister's Personal Guide," by Walter E. Schuette (Harper, \$2.95).

This book of sound, salty advice to ministers is written by one who served sixty-five years in the ministry, much of it supervising other ministers. With over two hundred churches under his care, he has a rich store of wisdom that any young minister could use.

My physician is also my friend. It is impossible to give him what he wants for Christmas—because he wants an island!

There are times when seeing only the seamy side of life gets him down. Like Jeremiah of old, he wants to get away from it all. Only he does not moan, "Oh, that I had in the wilderness a lodging place. . . ." His escape mechanism is a dream island. So I am giving him "Our Virgin Island," by Robert White (Doubleday, \$3.50).

Author White, son of an Episcopal missionary—like my doctor—took his bride Rodie to Marina Cay in the British Virgin Islands, the setting of his book. While he had traveled extensively, she had lived all her life in one place, gently reared in sheltered security, her spacious home set in the middle of a 6000-acre hunting preserve.

The story is about their life on the island, where, as he writes, "Rodie and I took love and loyalty, respect and compassion, laughter and hardship, and made a marriage of them."

But because my doctor can never stay away from his calling very long, even in his reading, I am also giving him "My Hospital in the Hills," by Gordon S. Seagrave (W. W. Norton, \$3.75). This is the absorbing new book by the author of "Burma Surgeon."

I have on my heart a teen-ager, the son of one of my close friends. I worry over him when I should be sleeping. The lad isn't exactly a juvenile delinquent. He is, rather, the straight boy on a crooked path.

I have always remembered him at Christmas, usually with something to play with or eat. This year I am prayerfully giving him a book, "From Plight to Power," by Marcus Rieke and Gordon Huffman (Wartburg Press, \$2). His younger brother will get the volume, "The Rainbow Book of American History," by Earl Schenck Miers (World, \$4.95). No boy from 10 up can read it and fail to thrill to his heri-



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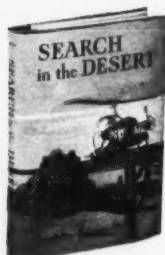
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## SEARCH IN THE DESERT

by FRANKLIN FOLSOM

When Joe Fraser gets his helicopter license, it sets off a chain of events which leads to a search for uranium and for a young Navaho who has mysteriously disappeared. Joe finally has to choose whether to cash in on uranium or help his Indian friend find his place in a white world. \$2.75



## MAKE YOUR OWN

by KAY HARDY

This is the book for every girl who wants an extra-special wardrobe without an extra-special price tag. Kay Hardy tells how to sew, knit, and crochet smart teen-age clothes, accessories, and gifts, illustrating her easy-to-follow instructions with clear drawings. \$3.50

## GREEN EYES

by JEAN NIELSEN

Editing her high school newspaper helps Jan Morgan to make friends and to prepare for an exciting but responsible career. She decides once and for all that green-with-envy eyes can't see the fun of life—that from now on she will keep hers blue. \$2.75



tage as an American. How much youngsters need solid, wholesome heroes to admire!

For the new bride in our family I have bought the revised "Just for Two Cookbook," by Lily Haxworth Wallace (M. Barrows, \$2.95). It is a treasure for twosomes; and Jenny, one of a family of ten, need no longer cook in such quantities that her patient young husband has to eat the same dish for a week.

I have a dear church "sister" who has one failing. She gets so bogged down in church work that she is completely sunk. Sometimes she is stampeded by a sudden request to address the ladies of the church, and frantically phones me for material.

This year I am giving her a fine source for such material in "All the Women of the Bible," by Edith Deen (Harper, \$4.95); and "Mothers of America," by Elizabeth Logan Davis (Fleming Revell, \$2.50).

Among my friends is a sad misfit, tied to a treadmill job. Ever since his college days he has wanted to be an actor. In his early years he joined a little theater group, then managed his own company. Then came the depression, and grim reality.

He went back to the treadmill, for a man must eat. He hated it; still does, for his heart is on the stage.

I tried to give him a book I love, from my own shelves, "Gertrude Lawrence As Mrs. A.," by Richard Stoddard Aldrich (Simon & Schuster, \$5), the most moving, true love story I have read in years. I knew he would appreciate this close book-association with one of the greatest stars of our stage, as well as the British.

But I could not part with Mrs. A. Instead I bought him "Memories," by the one and only Ethel Barrymore (Harper, \$4).

Everyone should travel. That's why God put us in such a big world. But for one dear friend who must stay home, although he has salt water in his veins, I am giving a glorious escape, "The Edge of the Sea" (Houghton Mifflin, \$3.95), a new book by the author of "The Sea Around Us," Rachel Carson.

I have friends who have nothing, and one who has everything. What, I wondered, could I give her that would match her rich life? Then I remembered her informed appreciation of art, and bought for her, "Fifty Centuries of Art," by Frances Henry Taylor, director of the Metropolitan Museum of Art (Harper, \$5). It is a lovely book, with all the fine illustrations in color. Truly, there is a book for everyone!

One of the things I love most about this saying-it-with-books is the blessed relief from the stress and strain, the

(Continued on page 102)

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## HUFF PUFF HICKORY HILL

By BLOSSOM BUDNEY. Illustrated in full color by KURT WERTH. Moving to a new house is sometimes disturbing, but there is reassurance in this story of a family who settled happily, after many a huff and puff, in the house on Hickory Hill. Ages 4-8. 8 1/8" x 10 1/4" \$2.50

## LITTLE DOG

By ETHELIND FEARON. Illustrated by HOWARD SIMON. When their dog dies of old age, the Pluckrose children buy a new pup named Chessie. Chessie grows up to win at the Sheep-dog trials and to have all four paws in their amusing adventures. Ages 8-12. 5 3/8" x 8 3/8" \$2.50

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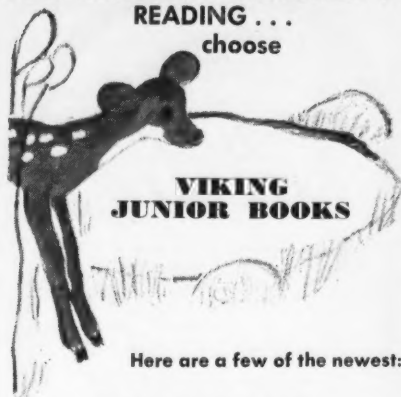
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## we built our library on FAITH

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this church began to dream of a complete library

By MERLE SINCLAIR

ONE morning a woman of my church telephoned me to say, "For the last month I've been living an inspired life. I read a book on how to put faith to work. It's wonderful! I am so grateful to our church library for bringing this book to me that I wanted you to know."

She called me because I was one of a small group of women who had initiated what is now a successful library of religion in our church—North Shore Presbyterian in Shorewood, a suburb of Milwaukee, Wisconsin.

There is nothing new in the idea. In fact, one might wonder why so few churches actually have a library that deserves the name. Ours had none at all.

Our venture was made solely on faith. The results have indeed been a

demonstration of its power. We had begun while our congregation was conducting a building campaign. Members and trustees already felt hard pressed. So we didn't have a cent. We didn't even have a spare bookshelf to use—if we'd had a book. Our little church was so crowded that Sunday-school classes were meeting in the wash rooms.

Nevertheless, we were deeply concerned about the negligible number of religious books that Christians read when there were such helpful, stimulating ones to be had. We felt it our church's duty to help bridge this gap. It would be up to us to put the members of our congregation in touch with literature which could help them find God, reflect Him and extend His Kingdom. (Continued on page 99)



(Continued from page 93)

house and borrow a cup of molasses. The miniature size, delicate pencil sketches, and the author's knowledge of a small child's interests make it an acceptable book for 3- and 4-year-olds. (Harper and Bros., \$1.50)

**MY BOOK OF PRAYER AND PRAISE**, by Grace Noll Crowell. A small gift book of religious poetry for children 5 to 8. Simple illustrations on each page are printed in lavender. (Augsburg Publishing House, \$1)

**THE BIG BOOK OF BURGESS NATURE STORIES**, by Thornton W. Burgess. Combining "At the Smiling Pool" and "The Dear Old Briar-Patch," the book brings together more than 50 of these well-loved stories of the small people of the woods. Clear print and the original black and white line drawings characterize the format. Read to preschool children. Many 8- and 9-year-olds will read it for themselves and learn a lot about nature in the process. (Grossett & Dunlap, Inc., \$2.49)

**MISS JELLYTOT'S VISIT**, by Mabel Leigh Hunt. The magic of dressing up and playing lady is in this story of a 9-year-old girl who decided to be a pampered visitor in her own home. Six days Papa said the visit must last, and though some of it was fun, Katie soon decided it was a lot more fun to be Katie O'Dea than the elegant Miss Jellytot. There's fun, warmth and some real growing-up in this story for 8- to 10-year-old girls. (Lippincott, \$2.50)

**THE WHOZITS**, by Frances Williams Brownin. With understanding and insight the author has told of an American mother and daughter who bring a DP family to America to live with them. As they make their plans they nickname their dream family "The Whozits" and Doris pictures clearly in her mind the lovely girl her own age who will be a sister to her. It's a shock when "The Whozits" arrive; they look dowdy and "foreign" and Krysia and her little brother speak no English. It's a long time before Doris understands Krysia and her problems, but the girls finally achieve the close friendship of which she had dreamed. A worth-while book for girls of 12 to 13. (Abelard-Schuman, \$2.50)

**KOREAN BOY**, by Pak Jong Yong with Jock Carroll. A teen-age Korean boy is the narrator in this sensitive book in which he tells of the effect of the war on himself and his family. There's adventure, tragedy and a fine feeling of family loyalty as they are separated by war and strive to keep alive so that they may be together again. A fine book for teen-agers. (Lothrop, Lee & Shepard Co., \$2.50)

**CRUISE OF DANGER**, by Ralph Hammond. As spine-tingling an adventure tale as has been written recently is this story of Stephen Garnet, who finds himself an unexpected passenger on the yacht of his dead father. Spies and enemy agents are liberally sprinkled through the pages as Steve and his father's friend try to get back the invention, the theft of which

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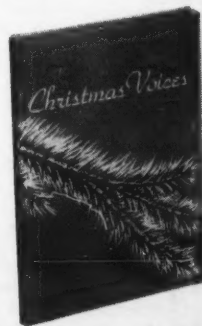
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**JUNKET**, by **Anne H. White**. Junket has more character than any dog we've read about in some time. Everything at the farm goes along as it should with Junket in charge, until the dreadful day when he comes home to find the animals gone and a city family living in the house. "Absolutely no animals," said Mr. McDougal, and it's Junket who proceeds to change his mind for him. A very funny story, as a lively dog helps a city family adjust to country living. Recommended highly for ages 9 to 11. (*Viking*, \$2.50)

**THE CAPTAIN'S SECRET**, by **Harriet Weed Hubbell**. The tomboy in an age when little girls were trained to be ladies is an old theme, but the author has given her story an unusual historical setting which sets it above an ordinary mystery or girl's story. It's in the 1820's on Cape Cod that Content and her cousin Joshua solve the mystery concerning an ancestor of Revolutionary days and find his hidden treasure. For ages 10 to 12. (*Westminster Press*, \$2.75)

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**CAREERS FOR CHRISTIAN YOUNG PEOPLE**, by **Margaret Graham**. Always with opportunities for Christian service in mind, the author discusses possibilities for serious-minded young people in most of the best known professions. A fine purchase for a church library. Recommended for teen-agers and for all Christian workers with young people. (*Van Kampen Press*, \$1.75)

**TIME IN YOUR LIFE**, by **Irving Adler**. A feeling for the rhythm of the universe is given the reader of this book. It's a fascinating presentation of astronomy, the history of calendars and clocks and the rhythms of human and animal life. Simple directions are included for making water clocks, hour glasses and sundials, as well as a perpetual calendar. The reader also learns how to tell time accurately by the stars. A masterly presentation of scientific material in a form of interest to 11- to 14-year-olds. (*The John Day Co.*, \$2.75)

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## WE BUILT OUR LIBRARY...

(Continued from page 96)

dom. Then we must present the books in a manner so challenging that they would want to read.

At first our library was a phantom one. We asked churchmembers and friends to notify us of good religious books they owned and were willing to lend. We listed titles, authors, owners' names, addresses and telephone numbers in our church paper monthly. Anyone wishing to borrow a book was to call the owner, pick up the book and return it in good condition.

Our scheme worked well as far as it went. Several families offered some really fine reading, though not in any quantity. In fact, the experiment proved our point: most of us Christians had hardly any religious books to lend! We had spent great sums for instruction in a profession or trade, but almost nothing to train for life's most important calling. People with good homes, cars and college educations apologetically produced "Ben Hur," or "How to Run a Church School," published some thirty years ago.

This would have been understandable in a region where there was difficulty obtaining the bare necessities of life. But ours was a good residential area. Our school tax was one of the highest in the United States. We were all great believers in education, we thought.

By the time the new church was under construction, several gratifying gifts of books and cash had come our way. Part of our group was designated a library committee. We put out an offering plate at our meetings; whatever anyone wanted to contribute would go for books. Every month there was enough to buy one, sometimes two. Peter Marshall's "Mr. Jones, Meet the Master," was our first purchase.

The committee chairman kept the books at her home until the new building was finished. The titles and her name, address and telephone number were published. The book demand grew steadily.

Since our congregation had access to plenty of wholesome secular literature, we agreed not to compete in supplying it. There was no use in spreading our money and effort over an unnecessarily wide area.

Book displays and talks before church groups helped to promote our project. The editor of the church paper accepted book reports and other promotional literature. We became friends with the head of the religious section of a large bookstore, who proved of invaluable help.

We found it a good idea to join a book club which promoted wholesome literature. They listed many fine re-



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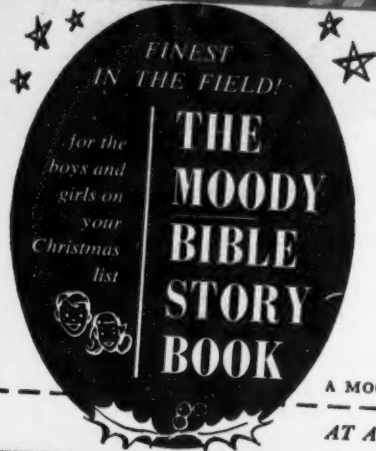
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ligious books, saved us money and brought the newly published books to our attention. (Our rule: the library must be up-to-date.)

One of our suggestions to the congregation was that individuals or groups give books or money for them to the library as memorials. Suitably inscribed, they would pay tribute to the departed and inspire the living for years to come. We asked for and paid heed to recommendations from other members in the church to make sure that the library would appeal to the whole congregation, not just those with our tastes. However, at the outset we made it clear that it was no dumping place for spring house cleaners or the family disposing of Great-Aunt Harriet's effects. All gift books were offered subject to the approval of the committee, which in turn was responsible to the board of elders and the pastor.

We had to be really vigilant about this, scrutinizing each offer to make sure the book was an appropriate one for our church's shelves. We thanked each donor, made sure he didn't want his book back if not approved, then disposed of it discreetly if unacceptable. Thus no issue was raised.

Had this care not been taken from the start, the church could have suffered embarrassment more than once. One offer, for instance, was a treatise by a man of particular prejudice trying to prove that Jesus and all His disciples were Gentiles—and that little more than half of the Bible was true! It was an old book with a misleading title, doubtless inherited by the donor somehow and passed on to us without reading.

All these efforts brought us such satisfaction that they never seemed arduous. We expended no energy on money-raising stunts. Yet we have always had everything we needed—and I mean everything. Someone would quietly slip us a five-dollar bill; another would send a check "in gratitude for blessings received"; a third would offer time and talent.

Our new church provided bookshelves, but in a quite exposed, busy area—fine for the displays which we have there most of the time, but not for browsing or record-keeping. Available was a pleasant, sunny corner between two broad windows in what was to be used as a conference room. However, it had no shelves. A special "blessing" provided them for us.

The parents of one of our committee members had passed on. Both had been great readers. There grew in her mind the idea that it would be appropriate for the six children to give the bookshelves as a memorial to their parents. All five approved the bookshelves. Our member, the eldest, told



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each one to send her whatever he would be happy to give. Only she would know the amounts.

We hired the church's architect to design the shelves in harmony with the colonial features of the building. How lovely they looked when the last coat of white paint was on! We could hardly wait to put our books in place. There was room for over 600. The shelves cost \$231. It seemed considerable to expect from six persons in average circumstances. But when the final gift arrived, the total was \$255! And nobody wanted any money back. The family let us use the surplus for 1000 printed library cards and 500 pockets for the front of the books, which we had ordered without knowing how we would pay for them.

The number of readers was growing. So was the detail work which could not be handled much longer in hit-or-miss fashion by already busy women.

One day, after our women's association meeting, a handsome, elderly woman approached me. "I'm Mrs. Falbe," she said. "I've taught school forty-seven years and am retiring in June. I want worth-while activities to fill my time. I've had some library training. Could I be of help to you with the church library?"

Just like that!

What a blessing she was—happily mending jackets, shellacking covers and keeping records hours at a time.

Our lending system is simple. We pasted instructions on a recipe file box, placed pencils beside it. The borrower removes the card from the book, fills in his name, address, telephone number and the date, files the card in the box according to the book's title. Upon returning the book, he replaces the card in it, puts it back on the shelf.

The library's use is not confined to our congregation. Anyone may use it. We have no fees, no fines. Our one purpose is to get people to read religious books and we offer no obstacles.

Some borrowers do keep books longer than the two weeks specified, but a pleasant telephone reminder brings quick results. Sometimes the delay is due to the book's meaning much to the person. One young woman remarked, when notified that Albert E. Cliffe's "Lessons in Successful Living" was overdue, "I can scarcely part with that book, it's so wonderful."

In five years we have lost only one volume. That was replaced by an apologetic borrower of his own accord.

We did have a problem regarding those who forgot to return the cards to the book pockets or who put the books back just anywhere on the shelves. After considerable hesitation, we asked the new church secretary—our first full-time one—if she would check the returns, watch the files for overdue



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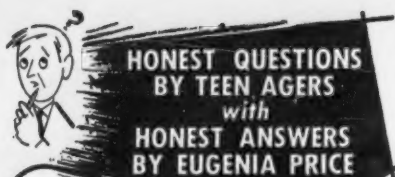
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books, send reminders and so on. Imagine our delight to find that Carol Schielke loved the books, read one after another, and longed to become—of all things—a librarian! She took over with enthusiasm.

The time came when we knew we must start cataloguing our volumes in true library fashion. That seemed a big task to expect of Mrs. Falbe, who had by now taken on several other responsibilities.

We were about to consult the public library as to methods and equipment when somebody asked, "Why don't you talk to Norma Palmer? She was a librarian before she married." Norma and her daughter Virginia were willing to do the actual cataloguing for us.

From a library supply company we ordered a desk-top filing cabinet of oak, with two long drawers and the necessary cards. One drawer was for author, title and subject cards; the other was for the "shelf list," meaning a file according to the number on the book bindings.

We also bought an accession record for keeping track of the number of books acquired, their authors, publishers, number of copies of each title, cost, whether purchases, gifts, memorials, etc. The number on the outside of a book denotes the classification of its contents; that mysterious one inside is its accession number, showing it to be, for example, the 49th book acquired.

Norma provided the American Library Association's catalogue, suggesting that the books be classified exactly as they would be in a large library. Then, no matter how much we branched out later, these books would not have to be re-catalogued. Library patrons need know only the one system.

Our shelves now hold 350 books for a church membership of 850. Close to fifty are out at all times.

Fiction includes such books as Agnes Sligh Turnbull's "Gown of Glory," Thomas B. Costain's "The Silver Chal-

ice," Nelia Gardner White's "No Trumpets Before Him." Nonfiction runs all the way from "America's Spiritual Recovery" by Edward L. R. Elson, pastor to President Eisenhower, to "How to Be an Effective Church Woman" by Carolyn P. Blackwood.

The library includes reference works, several versions of the Bible, Cruden's Concordance, a dictionary, a Bible dictionary, an atlas of the Holy Land, and—for the new church officer—Robert's Rules of Order.

We know the library is a success because men and children use it. We had to wait a while, but one happy day our file told us a man had borrowed a book—a young man, too. He had chosen Emmet Fox's "Sermon on the Mount." Men find there's something besides dry theology and sweet sentiment in "Sea of Glory" by Francis Beauchesne Thornton; "Release" by the one-time convict, Starr Daily; "A Man's Reach" by Glenn Clark; "A Reporter in Search of God" by Howard Whitman.

When the library was well established, our board of elders agreed with us that it should become an all-church project. The committee chose me to ask the trustees at a congregational meeting to include the library in the church's annual budget. After I had spoken, the president instructed me to put the request in a letter, stating how much money we wanted.

After the meeting, I started to tell the president that we would be satisfied with \$10 to \$20 that first year if we could secure permanent listing in the annual budget. Others were crowding around him and he interrupted me. "Just indicate what you want—\$100 or \$150 or whatever you have in mind—and get the letter to me promptly."

I don't have to tell you the amount we asked for. The trustees, with an enormous mortgage and a score of unfinished details of the new church to consider, approved the amount. And the congregation voted it without dissent.

THE END

## MY CHRISTMAS SHOPPING IS DONE!

(Continued from page 95)

hubbub of downtown shopping. Oh, the frenzy of other years, pitting my last ounce of strength against congested traffic, mobs of happy or harried shoppers, the frustrating indifference of sales clerks, who could not be helpful, poor things, when their feet ached past all bearing!

Packed elevator doors were slammed in my face; jammed busses zipped past me. Then, finally, in desperation, I would make a few "snap buys," over which I would weep weak tears later.

Cards would be coming in to wish me a blessed Christmas. And what was I having? A bruised, battered, both-

ered, breathless one, trying to find Aunt Emma a smart, yet conservative, blouse—what size did she take?—and cousin Jen a vase that would go with both the rug and the draperies in her living room.

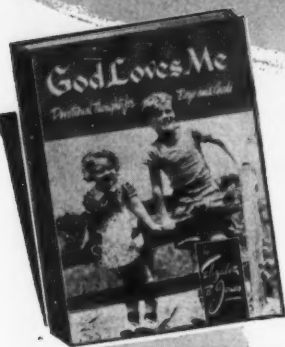
"Oh, how I wish it were over!" I would moan—instead of wanting it to go on forever!

But this Christmas—blessed be books!—I shall have time to stand in relaxed silence by my candle-lit window, awaiting the carol singers. I shall not be too tangled up in the world's tinsel to follow the Star.

I wish you a book-happy Christmas!



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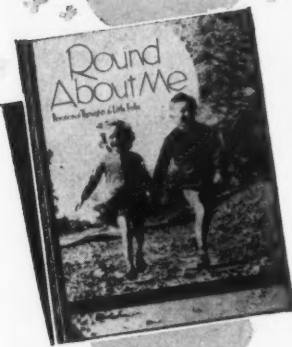
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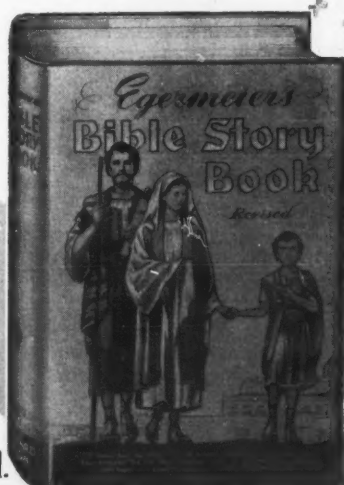
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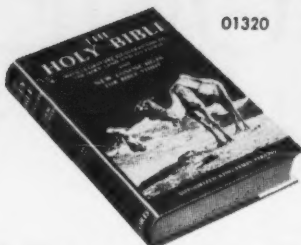
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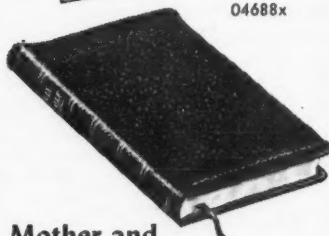
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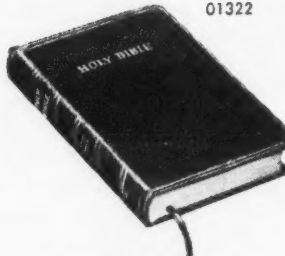


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## TROUBLE AT PIKE POINT

(Continued from page 29)

Dutch bob with a frown. He and Grandma always did that, though for the life of me I couldn't catch on why. True, Daddy'd been killed seven years before, in the war in 1917. I was three then. And Mother had been in her grave since I was born. But both were only fairy-tale real to me, beautiful but elusive, somehow sad and vaguely beckoning, like the smoke people who float into the sky when you burn a high pile of leaves. Grandma and Grandpa were my people, and I was content.

"What about Doc Quackenbush before the war?" I was buttering clover-leaf rolls Grandma had just hustled from the oven, and Grandpa was nibbling a sample.

"Be smart, Sissy. Look, move the teacups to the sideboard." Grandma was scooting china toward my butter crock. "The roast will need a space while I make the gravy." Then as she hurried back to the stove, pushing little scallops of fluffy white hair from her round face and anchoring it with a comb, she began to explain. "Oh, I've a soft spot for Doc. He's had a time. But sorrows are for steppingstones—not rock slides."

Grandpa was hitching up his suspenders, ready to put on his coat for dinner (also, he was lay preacher these seven years and had to keep proper).

"Doc's wife died years ago," he said. "But he managed. Good old scout too. Had a hobby of fancy little woodwork truck he made. Best chess player in the county, too. Practice was out here round the lake and he figured it to be a good setting for young Sam. Then—"

"Then what?"

"Hold on to your horses. Young Sam was a fine son—still is, for that matter. I'm gettin' as bad as old goatface, talking like young Sam was dead. Good deal taller'n his dad but same deep-set eyes, dark hair. Though Doc came on gray long before he left. No goatee, though. Fine boy, Sam. Fact is, young Sam was just out of medical school when the—the war broke. Enlisted. Didn't get a scratch but when it was over he sailed to Africa."

"Africa?" The word meant the ends of the earth to me. It vibrated jungle drums and cannibals who skewered you bare-naked over a fire.

"Medical missionary. But Doc had been countin' on young Sam to take over some day. Never got over it. Said it'd be a long spell before he'd toady to religion again."

Grandma turned from her gravy stirring. "That's when the church trouble began. You may as well know the right of it, Sissy. There's never been too much money in these parts.

For the summer people, yes. But some of us always loved the land. Grandpa and I had a big farm once, right here on the lakefront, but though we were fair off we never seemed to make a hobby of plain money. Gave away a good deal as it came. The few of us farmers built the little log church. But it was Doc Quackenbush owned the ground. Nobody was behind us. We'd get a circuit preacher just once a month or so, but the Master seemed able to fill and bless the place with or without educated help. So long as the Big Book was there—open."

"Then how . . ."

"When Sam went, Doc said we'd have to buy the land or he'd board up the church—which he did and moved 150 miles to the city. We never could meet his price for a sale. Every year we've written him to reconsider, but he's never replied, nor come back. And now with all these new heathen families up lumbering, something's got to be done. And we didn't ask them to help pay. So we've offered to try to rent it and . . ."

Grandpa snorted. "Looked like Doc's pocketbook was hungrier than his hate until today . . ."

**T**HERE was a tremendous banging on the road door.

"Now what!" said Grandpa. "Sounds like the charge of the Light Brigade."

Head down busily, till all you could see was her braided white topknot, Grandma motioned me to the door. "Now, Arthur," she said to Grandpa, her voice smooth as sweet cream, "I know they'll cause a deal of commotion, but I didn't think the Good Lord would be willing to have food go stale. When I saw you coming down the road without Doc, I made up my mind the old rascal wouldn't cheat us out of being a blessing one way or another. I asked the Govers."

Turning back, I saw Grandma's up-raised forefinger to her mouth, and heard Grandpa crack out a thunderous "Pshaw!"

I must confess that as I opened the door my sympathies leaned toward Grandpa. In they swarmed, eight of them, identical in bad manners, unkempt appearance and unsavory speech. When we were all seated and Grandpa said grace, they stared at us as if we hailed straight from the moon and spoke in a suitable language.

"Amen," said Grandpa.

"Jiminy," whispered Delia, a thin little wafer of a girl, my age, "your gramps must be awful smart."

"Why?" I helped her unfold her napkin and put it across her lap.

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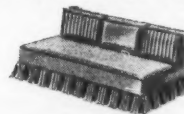
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# 6 WEEKS

Grandma brought in the roast beef. "Now then, we'll just pass everything." She set the platter in front of Mrs. Gower. "Will the children stay over for Sunday school?"

"Mrs." said Mrs. Gower (she always referred to Grandma as "Mrs."), "if you can stand 'em, they're yours."

"Fine. Several other families will be along," Grandma started the corn and chili sauce around. "We'll have the church open soon, you know." She scattered a mere suggestion of a glance over Grandpa and me. We hurriedly passed homemade bread and marmalade, mashed potatoes and corn relish.

Delia and I had cleared the table for Grandma's sponge cake with lemon sauce when there was a staccato knock on the road door.

"Some of the children a bit early," said Grandma, motioning me out. So I was as unsuspecting as a duckling nestled with a string of decoys when I found no child but a shrunken, goat-faced old man in a black suit and a nasty state of mind.

"Where's the people of this house, girl?"

"Doctor!" There was Grandma's surprised voice, and Grandpa's behind her, trying to wipe away seven long years. "Afternoon, Sam! We figured you weren't—that is, we thought maybe you had a call or something. Good to see you, Sam." Grandpa put out his hand.

But Doc Quackenbush ignored the greeting. "Hell could freeze over before I'd go back on my word."

And I thought how he'd said when he nailed up the church it was the end of religion for him. And how he acted like his son was dead. But he looked so woebegone I wished I could kiss him.

"But how did you come?" asked Grandma. "The interurban—"

"I motored."

"Motored?" Grandpa was incredulous. "Over those washboard roads?"

The doctor glared. "Road doesn't cut any ice with me." And he shrugged, indicating the door. "Nineteen-twenty-five Pierce Arrow."

"A motor car!" The cry went up from the Gowers, who'd seeped onto the back porch. "Lessee the car!" The herd roared forward, all but Mrs. Gower, who began clearing the dishes, and Mr. Gower, who leaned himself against the kitchen wall with a handful of toothpicks. It was clear by Grandma's furrowed brow and sucking lips that she felt an explanation was due, and a much more adequate one than she had on hand.

"Doctor, we're so sorry—there's been a little—mix-up. But your not being on the interurban we—we couldn't see food go begging so, that is, we—"

"So out in this wilderness, I can now go begging for a decent meal."

"But you're to spend the night. We're still miles from nowhere out here. Look," and Grandma was in her most beguiling voice, like soothing blanc mange, "I can make you a fine beef sandwich and how would you like a nice cold bottle of root beer? You remember my root beer, don't you? Well, we've a batch setting for the County Fair."

Doc surprised the lot of us, I think, by grunting assent. But then, the day was scorching—and Grandma's root beer was known for its quality. We hated to break into the batch, especially when the beer was stored far under the house in two old washtubs, and was our fondest hope for raising church rent money. Grandpa had to crawl under, an Indian blanket wrapped about him. He handed me out a green bottle, after considerable grunting.

"Careful, Sissy. This stuff isn't on ice and your Grandmother's beer usually has considerable body."

**W**E lugged our bounty into the kitchen where Grandma and Doc still stood, her staring at him like he was going over Niagara Falls in a leaky barrel, and him eyeing her with all the sentiment you'd expect him to have for a whirling dervish.

"Samuel, there'll be no hope and you'll not find peace without God." Her voice was stubborn as we entered. "And you've no call to blame either God nor that boy for the fact we're free-will agents."

"Free-will agent, am I?" Doc shot at her. "With everything in life stolen from me? And this bosh about peace and hope. Martha, maybe you're right. Maybe I won't find peace. But I'll tell you this much. I never found it with God either. After Sarah went I had to hang on to Sam, not Him. And did He do anything about Sam's leaving me?"

"You never gave Him a chance," Grandma said. "Only an order that didn't appear to be to His liking. But no mind." She waved us in. "Here's the root beer. And the church is a pure and simple business deal. Looks like a forest. We'll clean it up, improve the property, pay our rent. You won't be out of pocket a penny."

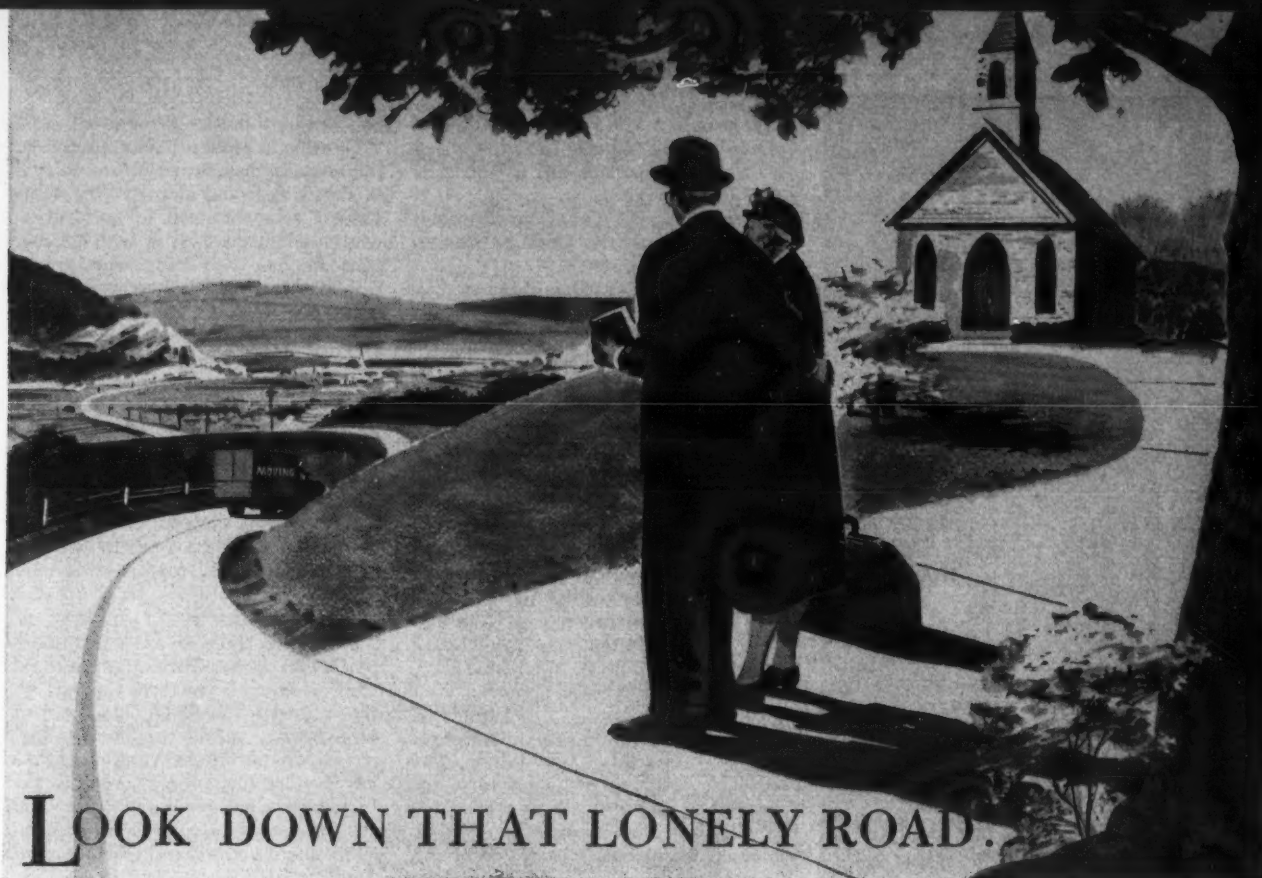
"Humph," said Doc.

Grandpa was on the floor with a bottle of root beer held over a granite wash basin. He jerked the opener. There was a high sssssshing, then foam shot around the room like a fireman's hose gone silly.

"Land of mercy!" cried Grandma.

"Man alive!" said Grandpa.

"Awk!" squawked Doc Quackenbush as the spray caught his shiny bald head and flooded over his goatee. He made one wild gesture at the root-beer bottle, then stomped to the door. "Peace-loving teetotalers!" he barked. "So that



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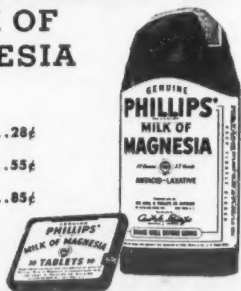
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poison is how you feed on the milk of the Word, eh? Why I—I wouldn't trust a thimbleful of black dirt to you. The deal is off!"

Grandma went white, stared around the room helplessly. Grandpa was on his knees wiping up.

"But you said if we paid twenty-five dollars and improved the—"

Doc had the screen door open.

"All right! I could sell that property for good hard cash right now, but I wun't. I'll still rent. Word's as good as bond. Rent's *fifty a month*."

Grandma was too stunned to speak. "And get this clear, both of you."

Doc banged the screen door. I wun't put one red cent on repairs. If the Almighty's as interested as you say, let *Him* find a way to plug up the leaks and steady the floorboards!"

Then a calm came over Grandma. She always got that way when somebody pushed her too far. "Good day," she said to Doc Quackenbush. "We'll do just that."

Grandpa followed Doc out and tried to palaver a little, but old goatface stalked ahead, dumb in his fury, and soaked to the skin with root beer.

The night before the County Fair, though, Grandma used a different tone about The Trouble. I heard her as I lay in bed, and she sounded pretty done in. I'd been praying all around Robin Hood's barn to Kingdom Come and back because I'd been the generous soul who doubled the yeast in the first root-beer batch. Though I'd confessed, the whole thing still went down pretty bitter . . . Poor Grandma, poor Grandpa . . . Poor old goatface . . . Poor dumb me . . . the whole world was in a bad state of affairs.

There was the rustle of wrapping, and over it Grandma said to Grandpa in a very weary voice, "Arthur, I wonder if the Lord does want us to have the church. I'm pared down to the bone, I admit. But the house is too small and we're too old to handle everything in the parlor now. I don't know . . . And the thing is, any idiot would know we've no fifty dollars' worth of goods. What if we had? There's no way on God's earth we can raise fifty a month."

Grandpa sucked in his breath through his teeth.

Silence.

Then Grandma shot at him like a cannon. "Arthur Thompson, you've no right to dampen my—"

"Now, hold on to your hat, Martha," said Grandpa. "I never peeped."

"That's just it!" There was a peal of laughter like water over a new dam. "You've no right to let me talk such poppycock. We'll manage somehow, so long as we do the best we know and trust the Lord. Here, can you stuff the lot of these pincushions into this

box without mashing them all up?"

Grandpa's Model T was loaded to the running boards when we started at dawn next morning for the Fair. Delia Gower, dressed in one of my white sailor suits, came with us, her corn-silk hair tied back with a hair ribbon of red plaid. I wore my new pink-linen guimpe and brown ties with a big blue ribbon a good half foot high. Grandpa looked about as usual in his black suit and straw hat, except for his last-Christmas shirt, all blue and white silk stripes. But Grandma did it up brown. She set sail in a pongee dress straight as a pillow slip and bordered here, there and everywhere with her own cutwork, and a high-crown summer straw with a whole garden of fruit on top.

**W**HAT a Fair it was! Delia and I did the best we could to keep our minds on the Pike Point Parish tent, but the "Hurry! Hurry!" voices of the barkers, the primary-colored glamour of the other booths and the come-hither smell of popcorn and cotton candy had their effect. Grandma soon gave us her blessing and we hightailed it off, each with a shining twenty-five-cent piece!

It was after eleven when we got back.

"Where are all the people?" I said.

"We did fine until the root beer ran out," Grandpa said. "Guess everybody's just too thirsty to be scrutinizin' pincushions and birdhouses."

Grandma's flushed face was downcast. "Maybe we'd better mark things down a little more," she said. "But we've only eighteen dollars and two cents." There was almost a sob in her voice. "Something will just have to happen."

Then, of course, it did. That is, if you could lawfully name another problem a right and proper happening. Up came a good-sized boy in knickers with a package done up in brown paper. He plunked it on our table and kited off without a fare-you-well.

"Now what . . ." Grandpa split the wrapping with his pocketknife. He fished inside the tissue and drew out the most unusual and lovely wooden piece I've ever seen, all these years gone. It was about nine inches across, deep in the middle like a soup plate, all shimmering black wood on the border, then inlaid with tiny bits of all kinds of wood at the bottom. And centered in it was a small, perfectly white cross.

"Why, it could be a collection platel!" said Grandma in amazement. She took it from Grandpa carefully, running her finger over its gleaming, smooth surface. "Twasn't meant to sell, only to attract." And she touched the border, kind of struck. "Ebony. Genuine ebony. Look!" Then she



stirred to action. "Sissy, you and Delia take this plate down to the craft booth with the red sign." She seemed pleased as punch. "Be smart, there's a good girl. Tell them it's to be entered in the competition by the Pike Point Parish. There *must* be time."

But we were back before you could say Jack Robinson.

"The fat man says it's positively a work of art, but they've got to have the name of the person who made it. Otherwise, it's disqualified."

"Now what shall we do?" Grandma looked at Grandpa.

"Do? Nothing as I see it. We don't know who made it."

Grandma shook her head. "That's just it. I might know. But I feel it my bounden duty to keep a silent tongue in my head."

"You mean . . . ? Pshaw! That old snake-tongued . . ."

"But the border is genuine ebony and . . ."

"Many alive, anybody can buy . . ."

"Keep an eye for a few minutes, Arthur." But there was no reassurance in the cock of Grandpa's white head.

"Want to come along?" Grandma motioned to Delia and me as she anchored the fruit-garden hat.

At the red-labeled competition booth for handicraft the judges, three in all, were taking their time in front of a hand-carved mailbox with cherubs flitting about, and a lamp base stuccoed with peach stones. Then they beheld our plate!

There was a long "mmmmmmmm" as the crowd jam-packed around. The fat man picked up our plate, turned it over. He handed it to the others. They ran their fingers over the delicate inlay, the ebony border. The fat man turned to the crowd.

"Ladies and gentlemen!" he announced. "Unfortunately, the name of the donor of this remarkable plate is not attached. If he does not identify himself, it must be disqualified."

I looked up at Grandma, but she wasn't even listening to the judge. Her face was strained and tired and she was looking to the far edge of the crowd. I balanced on tiptoe, Delia tugging at my arm. It was Doc Quackenbush all right! He was all red and biting his lips and his goatee was bobbing up and down. He was pushing his way through the people.

"I made the plate, gentlemen," he said huskily. "I constructed it very recently from samples sent by my son from Africa where . . ." Doc stopped, fingered the buttons up and down his black suitcoat, "where he's a medical missionary. I . . . I'm a member of the Pike Point Parish."

I felt my eyeballs bug right out of my head.

"Sir, let me shake your hand!" said

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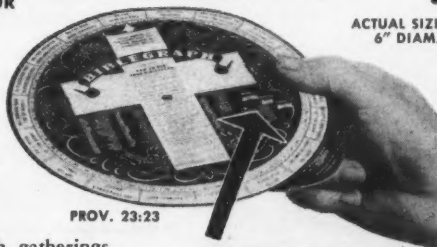
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the fat judge. "You are an artist of the first order. It is our honor . . ."

Grandma strong-armed Delia and me through the crowd. We were pretty well struck dumb.

Halfway to our booth somebody tapped Grandma on the shoulder and we stopped dead in our tracks. Doc Quackenbush stood there, the plate under his arm. He slowly put the blue ribbon on it and handed it to Grandma.

"Martha," he seemed to be mumbling to the solid earth, "you're a good woman. And I . . ." He raised his eyes then dropped them, "that is . . . the quality of your root beer is beyond reproach."

Grandma looked at him like he'd taken leave of his senses.

"What on earth . . ."

"Nothing on earth," he said solemnly, "unless it was the root beer. I was so blasted mad. Know what I did?"

"Uh . . ." said Grandma, but it was as plain as the nose on your face that for once her words hadn't caught up with her thoughts.

"Well, I drove like old Lucifer over to the church, banged in through a loose window board, nosed around with a flashlight." He stopped, looked back at the tents, at the jumble of Fair folks. "Well, you can't know how it's been these seven years. Never wrote Sam. Burned his letters. Only thing ever kept was that bundle of wood samples—threw them in the basement. Well, over at church the flashlight beamed on a picture in the foyer—snapshot of Sam. He was smiling and somebody'd lettered under: 'Happy is he . . . whose hope is in the Lord his God.'

"And it cut me deep as a sickle then—the knowledge why I was so dratted unhappy. Not because Sarah died, not because Sam disappointed me. It was because, well, I'd lost my proper Hope."

Then he gave Grandma a very un-medical shove. "Martha, I never figured on that competition. The public—uh, testimony seemed like a blow below the belt. I was fixing to ease into good graces, thinking Art and you'd recognize my woodwork—kind of a peace offering."

"His ways are far beyond our understanding, Samuel." Grandma looked very happy, and as if she were having great difficulty not to cry.

"And you know what?" Doc was rushing along like a snorting old fire-horse back from pasture. "Last week a letter came from Sam—first one I've opened. He's coming on sabbatical leave! Martha, I'm really at peace for the first time in twenty years—since Sarah went. Seems impossible."

"Impossible?" echoed Grandma, and she slipped a hand over the precious

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plate. A smile like sunup lit her tired face, and in that one word I delighted again in the pictures she'd so often drawn—children sitting on primary chairs, listening to stories of Jesus; men and women worshipping from hand-hewn pews, singing at the top of their lungs to the melodies of a little pump organ; and the stream of pure sunshine falling over the circuit minister's shoulders as he opened the Book. "Impossible?" she said again. "But, Samuel, with the Lord nothing is impossible."

Grandma and Doc Quackenbush hurried along to Grandpa, with Delia Gower and me carrying the First Prize blue ribbon like a banner, which it was in a way. Isn't there something in the Bible that says: "And His banner over me was love"? THE END

# I TAKE THE HIGH ROAD

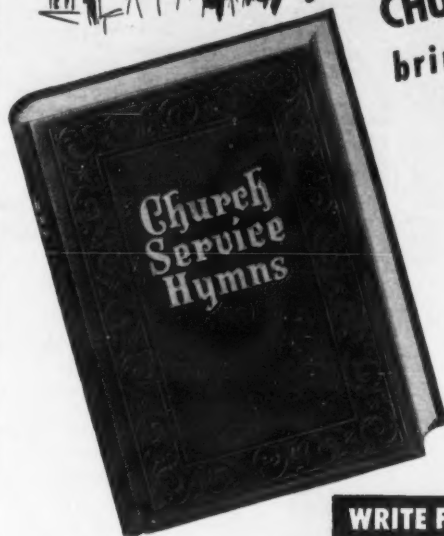
(Continued from page 30)

traveling companion, a doctor, returned to the plane I learned that his friend was hopelessly and agonizingly crippled with arthritis. Throughout that entire trip he never demanded anything, was cheerfully and smilingly appreciative of what little I could do for him, and never once complained of his ordeal—although I could tell from the perspiration that kept breaking out on his forehead that he was suffering excruciating pain. After that, when I thought of my trifling headache, I felt a bit ashamed.

And then there was the night when Dr. Norman Vincent Peale, whose sermons and writings have inspired millions, was a passenger on my plane. We had taken off from Phoenix and were flying through some unusually rough weather. I assured the passengers that there was no danger, but a moment later I was summoned to the rear of the ship by a man who nervously asked if Dr. Peale was on board. When I replied that he was, the man said with a feeble smile, "It isn't that I don't appreciate your assurance, but—just as a double check—would you mind asking him if he thinks we'll be O.K.?"

I carried the question to Dr. Peale who looked at me thoughtfully for a moment before giving me a slow, understanding smile. "You can tell your friend I sympathize with his anxiety, because for a while I was a little anxious myself. But you can also tell him I feel sure we'll be guided to safety very soon now." When I relayed this bit of "positive thinking" to my anxious passenger he immediately relaxed in his seat.

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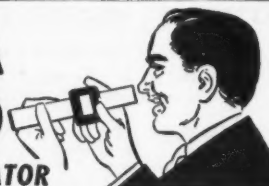


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## PICTURE OF THE MONTH

### "The Scarlet Coat"

Two Revolutionary War officers, enemies politically but warm friends personally, relive a tense period of American history amid flashing swords, brilliant red uniforms and powdered wigs.

**A** MERICAN history has rarely been brought so vividly to life as in this account of a crucial period of the American Revolution when Benedict Arnold committed his infamous betrayal of General Washington and his struggling forces. Filled with suspense and excitement, this story is concerned mainly with espionage and counter-espionage, and particularly with two courageous men—Major Bolton of the American Secret Service, and Major Andre of the British Forces who, as a spy, is the recipient of General Arnold's information.

An interesting and entirely convincing situation is developed when Bolton, pre-

tending to have deserted to the British, is hired as a British spy by Andre, and a genuinely warm friendship springs up between the two men. Despite his opposing loyalty, Bolton sees Andre as a capable soldier who is courageously dedicated to the British cause. And Andre responds in kind when he learns of Bolton's true identity. So drawn to each other are the two men that when Andre, in civilian clothes, is captured as a spy by the American forces, Bolton tries to save his friend by having him returned to the British in exchange for Benedict Arnold who has gone over to the enemy. Andre, however, refuses the offer, and marches to his death

before a firing squad—dressed in a red-coated uniform which Bolton has procured so that his friend may die like an officer and a gentleman.

Told in a dramatically romantic style, the story is nevertheless in the authentic historical pattern as to events, characters and situation, and has been vividly photographed in its original locale of the Hudson River Valley. Interiors of the homes of the period have been reproduced with elegance and fidelity, and the scarlet-coated uniforms of the British are strikingly colorful in this CinemaScope production in Eastman Color. Produced by Metro-Goldwyn-Mayer.

**Family**

#### OTHER CURRENT FILMS

**Audience Suitability Ratings:**  
A—Adults; Y—Young People;  
F—Family

**EDITOR'S NOTE:** Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

**THE VIRGIN QUEEN** (Twentieth-Century Fox). The tumultuous relationship that developed between Britain's fiery Tudor queen, Elizabeth I, and the equally headstrong Sir Walter Raleigh, has been dramatically recreated in this excellent film. Laid in the latter part of the 16th century, the story includes many of the historical events which so often have been romanticized. Raleigh—an intrepid fighter and explorer—finally gains an audience with Elizabeth, gallantly spreads his cloak

at her feet, eventually becomes a captain of her Guards, is finally knighted—and is then sentenced to death when he incurs the queen's wrath by marrying one of her ladies-in-waiting. The harassed queen—who is destined never to win a man's love—finally relents, however, and Raleigh is permitted to sail to the New World with his young bride. Although history is somewhat rearranged for the sake of the plot, the film emerges as an excellently acted and directed story. CinemaScope and De Luxe Color.

**A, Y**

**THE PRISONER** (Columbia). This disturbing British drama of ideological an-

tagonism and political unrest is laid in the city of an undesignated country. Its two main protagonists are a Roman Catholic cardinal and a prosecutor who, as a representative of the state, attacks and endeavors to suppress religion because it encroaches on the state. The cardinal, in examining his motives and his relationship to God and man, finds a sorrowful revelation. There is an equally merciless discovery on the part of the prosecutor who, having exploited the cardinal's uncertainty to subdue him, now finds himself bitterly accused by his own conscience. This powerful study of spiritual strength and carnal weakness, of honesty and pretense, of faith and freedom, is both an illuminating and provocative film.

**A, older Y**

**LADY AND THE TRAMP** (Walt Disney). This first cartoon production in CinemaScope is the story of a romance between "Lady," a pedigreed cocker spaniel, and "Tramp," a roving mongrel. A delightful film in Technicolor. **Family**

Film Ratings by the  
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**THE NIGHT OF THE HUNTER** (United Artists). This weird melodrama begins by telling of a father who, having just committed a murder in stealing a large sum of money, and being closely pursued by the police, rushes back to his farm, stuffs the money into a rag doll which his two small children are playing with, and then has them solemnly promise they will never reveal where the money has been hidden. In prison the father has for his cellmate a Bible-quoting, hymn-singing "evangelist" who, while merely serving time as a car thief, is actually a monstrous maniac who robs and kills women for their money which he uses to build churches to the Lord. Learning that his cellmate has secretly hidden the money he has stolen, the evangelist, on his release, sets out on another "God directed" mission of murder. The result is a saga of such odious bigotry and human terror that the entire film will be offensive to most religious people. **Objectionable**

**TRIAL** (MGM). Based on the Harper Prize novel for 1955, this provocative melodrama tells the gripping story of a 17-year-old Mexican boy who is accused of murdering a girl. **A**

**LOVE IS A MANY SPLENDORED THING** (Twentieth Century-Fox). Against the colorful background of Hong Kong, a brief but romantic meeting takes place between an American newspaper correspondent and a beautiful Eurasian woman doctor. In CinemaScope and De Luxe Color. **A**

**THE LAST COMMAND** (Republic). This western drama deals with the tyrannical General Santa Anna, Mexican military ruler of Texas in the 1830's, and the Texans who were ready to fight and die for the freedom of their territory. **Family**

**THE KING'S THIEF** (MGM). A romantic historical drama filled with flashing rapiers, brave men and lovely ladies during the days of Britain's Cromwell. CinemaScope and Eastman Color. **A, Y**

**COUNT THREE AND PRAY** (Columbia). A drama of a southerner who, having fought with the Union forces, returns to his home town at the end of the war to take up life as a preacher. **A**

**TO CATCH A THIEF** (Paramount). In the Riviera of southern France, a reformed jewel thief known as "The Cat" is falsely suspected of having committed some recent jewel robberies. To protect himself, the Cat sets out to catch the real thief. **A, older Y**

**IT'S ALWAYS FAIR WEATHER** (MGM). A rather brash musical about three former GIs who celebrate their get-togethers in New York at Tim's Bar. CinemaScope and Eastman Color. **A, older Y**

**THE KENTUCKIAN** (United Artists). This western laid in the Kentucky of the 1820's, tells of a pioneer and his young son who set out on foot to reach Texas. There is much violence in this picture, with fists, bullwhips and guns being used. **A**



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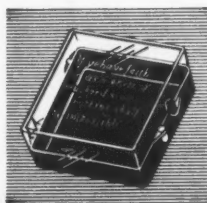
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## CLEO BLACKBURN (Continued from page 27)

man who, that year, had done most for the city—perhaps the first time a Negro in any city had been so honored.

When asked to come to Indianapolis, Blackburn was a research assistant at Tuskegee Institute, famed Alabama Negro school founded by Booker T. Washington. He was 26. Born on a Mississippi farm, his devout schoolteacher mother had sent him—as she sent ten of her twelve children—through Southern Christian Institute, a secondary school of the Disciples of Christ at Edwards, Mississippi.

Cleo, on the day of his graduation, told his mother he had decided to go to college; that his choice was Butler University, a Disciples school in Indiana. Floods, meanwhile, had washed away most of the family farm and an accident had hospitalized his mother. Her total remaining savings were \$7.19. These she gave to Cleo and, with them, a Scripture passage, neatly written on a piece of note paper. The money helped pay Cleo's carfare. The Scripture passage, which he always carried in his pocketbook, "has helped me more than money ever since":

"In all thy ways acknowledge Him and He shall direct thy paths."

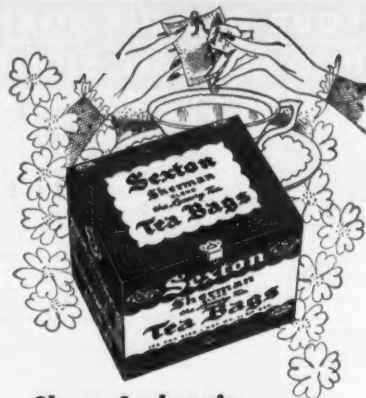
Wearing castoff clothes, working most of every night as bus boy, dish washer and janitor, he finished Butler and won scholarships at Fisk University and at Pendle Hill, a Quaker-sponsored school for religious and social studies in Pennsylvania. His goal was a doctor's degree in the study of Negro migration and a career as a research sociologist. As research assistant at Tuskegee, however, he was assigned to work on the Negro yearbook, which had been started by Dr. Washington.

"From the man who came to life for me out of those dusty files," he says, "I began to get another plan for my life.

"I learned from him that the way for our people to win respect was not to demand, but to command it; that they could have the good life only by earning it."

By that time, a vast Negro migration had taken place from the tenant farm areas of the South to the northern industrial communities. By tens of thousands, untrained Negroes, with low-pay jobs, had crowded into already overcrowded slum areas. The South had lost agricultural manpower. The North had cheap labor—at a serious human cost.

One day at Tuskegee a visiting sociologist, to whom Cleo had unfolded his academic ambitions, told him: "What your people need is not more Ph.D.'s in Negro migration, but more young men who are willing to live with



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and serve the migrants. And what the country needs is a few pilot projects that can demonstrate the will and capacity of the migrant to better himself."

For this, Indianapolis and Flanner House were a made-to-order challenge—and Blackburn accepted the invitation to direct it. A center for migrants, Indianapolis had a high percentage of Negroes—51,000 of a population of 387,000. Its Negro slums were among the country's worst. There was an ominous undercurrent of interracial ill will.

Flanner House was the city's only Negro settlement house. It occupied four ramshackle buildings, had a staff of several untrained workers, a budget of \$17,000, a program which emphasized the dispensing of charity.

Blackburn, with ideas too big to disclose, got a \$4000 grant from the Indianapolis Foundation and made the city's first complete survey of its Negro population. The facts, which startled the city, pinpointed the geographical center of the problem. In the midst of this depressed neighborhood, Blackburn found a block occupied by an abandoned tile factory.

"This," he said, "is where God and the facts mean for the new Flanner House to be."

Today, Flanner House, on the site he picked, occupies four modern buildings valued at nearly a million dollars, has a professional staff of 70, an annual budget of \$250,000 and a program for the city's Negroes which has taught better work habits, added new skills, opened new job opportunities, trained mothers in child care and helped the physically handicapped toward self-support. Its health center operates one of the country's first "multi-screening" programs for safeguarding those who "think they are well." In its community gardens, open to Negroes and whites alike, hundreds of families grow their own vegetables and can them in the Flanner House cannery.

"I am not interested in the race problem," Blackburn says. "What I am trying to work at is the problems of a race. Those problems are not black or white. It just happens that the Negro, for a lot of reasons, has more of them."

To tackle the worst of the Negro's problems—the slums—Blackburn's idea was a pilot project demonstrating how, with some technical assistance, people could build their own homes. He "shared" his idea with leading Indianapolis businessmen. They backed him with a \$200,000 fund. When a law was needed to permit the Indianapolis Redevelopment Commission to condemn and clear certain slum areas—while providing better quarters for

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**Will Gerber**  
PUBLISHER  
Dept. N, Y. 3, N. Y.  
1 Union Square, N. Y. 3, N. Y.

the people thus displaced—they went to the state Legislature. When the issue was in doubt, the newspapers supported Blackburn with a "Save the Redevelopment" campaign.

From the American Friends Service Committee, Blackburn got a building contractor who set up the shop where prospective home owners, under expert guidance, measure, cut and put together various house sections. The shop is going full blast today.

Working evenings and week ends, each amateur builder, many of them Negro veterans, puts in 1200 to 1500 hours on his house, doing all the work except plumbing and wiring. Meanwhile, in classes at Flanner House, his wife learns about interior decorating, gardening, how to use and care for modern household equipment. Their completed home will cost them only a little more than half of its \$14,000 value.

"Having built it ourselves," said one of these home-owners, "it's a lot more ours than if we'd just gone out and bought it."

Today, at Flanner House Homes, at the edge of what was formerly a dump for the slums, 122 such self-built homes, attractive and modern, are complete or under construction. Land has been secured for an extension of this self-help housing.

But the demonstration at Flanner House of the will and capacity of the Negro migrant to better himself was only the first part of Blackburn's larger dream. The second part called for centers in the South which would demonstrate how the Southern Negro, instead of leaving his farm, could find a more rewarding life right where he is, to the South's benefit and his own.

In 1949, Blackburn was offered the presidency of Jarvis Christian College, a Disciples of Christ school for Negroes at Hawkins in East Texas. He declined the presidency but accepted the post of Consultant for Program Development; in 1953 he accepted the presidency.

Blackburn's first move at Jarvis, with locally raised funds, a grant from the Disciples Church and with the aid of experts from the University of Chicago, was an exhaustive survey of Negro needs, problems and potential opportunities in the 10-county area of which Jarvis is the center. Armed with this information, he searched out the leading citizens of the area. This tour ended with a meeting in Tyler, the largest community in the district. Leading businessmen from the entire area were present. Later, in Indianapolis, he brought together some sixty educators, farming and rural life specialists for a several-day conference. The result was a preliminary plan, a permanent, 15-member committee on

program development and, after further study, a 19-point program aimed to make the college a center for "the development of the potentialities of the people of this area, their abilities to make a living and to achieve a satisfying life."

"By then," a Tyler banker told me, "we'd begun to regard Blackburn as an East Texas asset and his plans as belonging to us."

Today the 300 students of Jarvis College are turning its 874 run-down acres into a demonstration of proper land use. A southern farm expert, brought by Blackburn from Tuskegee, has begun a project in growing cash crops—fruit, berries, vegetables—and



improving production of poultry, hogs and cattle. A dairying project is under way. From the Dow Chemical Company, Blackburn enlisted, on a full-time basis, a graduate engineer to begin development of home industries and prepare a self-help plan, similar to Flanner House Homes, for better rural housing.

"Of late," says Blackburn, "the language of social and economic betterment has been either in the accusative or the defensive. The language of Fundamental Education is in the demonstrative."

"Flanner House and Jarvis College are pilot projects, one urban and northern, the other rural and southern, where it is being demonstrated that Americans who have too little can be helped to acquire the knowledge, find the materials, develop the skills with which to work their way toward better food, better homes, better health, altogether richer lives."

Blackburn's ultimate "Grand Design" calls for such demonstration centers, for all people without regard for races, in many strategic areas, north and south. Three more are in immediate prospect.

It calls for the aid of leading educational institutions in training leaders to man these centers and spread the aims and practices of Fundamental Education. Co-operation has already been enlisted from Purdue University, Indiana University, the University of Texas and the Texas A. & M. system.

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See Advertisement  
Inside Back Cover

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Walking across the Jarvis College campus, an East Texas businessman said:

"This, I think, is something we've always wanted to do, but never quite got around to doing. In money and program, we're only beginning. But it took Blackburn and this thing he calls Fundamental Education to shake us up and get us started."

"It has taken more than that," says Blackburn, "The Almighty helped with the steering."

He opened his wallet, took out and unfolded a worn piece of paper. The words were still legible:

"In all thy ways acknowledge Him and He shall direct thy paths."

THE END

### STORE HOUSES

(Continued from page 32)

one. We often go to great lengths to avoid those who have, in one way or another, put us under obligation, and left us feeling in their debt—as if we were carrying a burden. True gratitude is of the heart, springing free, clear and joyous. And it can be for anything—a picnic on the beach, someone turning to you with a smile, a sentence in a book which touches you deeply, the scent of a rose, the memory of joy, an unexpected kindness—and always, always, the knowing of how patient God is with us, how infinite is His understanding.

There is a prayer I like and which I repeat daily. Part of it goes this way . . . "Thank You, Father, for all You have done for me and mine, for all You are doing and all You will do." And part of it has to do with character-building. "Let none who encounters me be the worse for having known me. Help me to create within myself a quiet mind, a loving heart, a radiant spirit and that core of inner tranquility which no outward circumstance can disturb. Help me spiritually to grow and to learn the lesson of true humility. And above all, teach me to love, to serve—and to be grateful."

In such a prayer you don't actually ask for certain qualities. You ask only for help to attain them through your own efforts. You won't, of course, attain all of them. Few of us become saints. But in a very real sense, you pledge yourself to try, no matter how often you fail. And to try is itself an achievement.

At Thanksgiving, when we give thanks, let it not be lip service only, but a welling up of genuine gratitude for the life we now live. To live it happily is to live it gratefully, and to live it gratefully is to live it happily . . . past, present and future.

So, have a real Thanksgiving.

THE END

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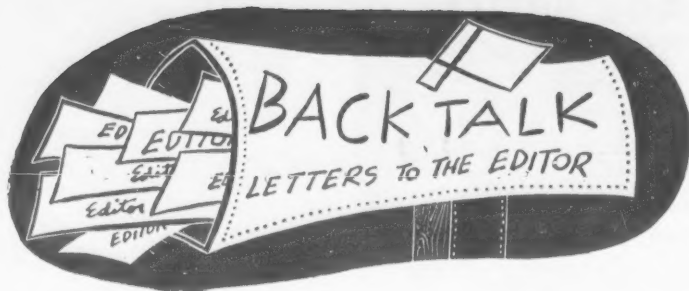
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#### Right-to-work

TO THE EDITORS:

I enjoyed your timely article on the "right-to-work" laws (Sept.). William Sraver's side was the best thing I had read on the subject. I had read enough union papers with their anti "big business"—a reactionary-is-anyone-who-has-been-financially-successful-and-aspires-to-be-of-service-to-his-or-her-country slant, to discount Edward Falkowski's offering. How anyone can swallow his arguments after looking at the union records is beyond me. The fact that 18 states have enacted "right-to-work" laws speaks for itself.

Venice, Calif.

H. H. HUNNER

I keenly appreciate Mr. Sraver's point of view. He raises some serious problems that must sooner or later be faced squarely by organized labor. Outrageously high initiation fees, nepotism, etc., are certainly very real problems. Their existence, however, does not vitiate the essential character and significance of the organized labor movement which has so many wholesome aspects. As a companion piece to mine it is a substantial piece of work and I read it with sincere appreciation.

EDWARD FALKOWSKI

New York, N.Y.

... I have been a member of a carpenters union and have seen carpenters' wages go from 25 cents per hour to \$2.90 per hour, but that does not mean carpenters are more than ten times better off than they were. When wages rise, unless there is a corresponding rise in production, this means only inflation. The closed shop is contrary both to Christianity and our American way of life. "No man can serve two masters." Just hire out on a union job and see if you don't have to take orders from a steward as well as from the man that pays you.

Seaside, Calif.

JOHN H. CLARK

#### More Furnas Sparks

TO THE EDITORS:

When I read his article ("Look What Hollywood's Doing to Your Bible," July), I said right out loud, "Good for J. C. Furnas!"

Magnolia, Ky.

MRS. PERRY RAGLAND

... When we returned from seeing "The Prodigal" recently, I studied the whole section concerning that beautiful parable in "The Interpreter's Bible." I failed to see the distortion decreed by Mr. Furnas.

The Paul who wrote Romans 1:18-32

might have painted the picture even more realistically, had he been the script writer for the movie. He painted a black backdrop of sin in the early chapters of Romans.

Muck-raking "realists" leave me uninterested. But in "Quo Vadis," "The Robe," "Demetrius and the Gladiators," and "The Silver Chalice" the realism provides a stark, dark, horrible background like Paul painted so daringly in words. Such a background makes the beauty of holiness stand out so much more inspiring; it makes the strength of Christian courage more forcefully challenge us.

When we must criticize, let us do it in a spirit of meekness. Let us assume that those who differ from us in opinion or interpretation do so honestly, till it is proved otherwise.

Beaver Dam, Wis.

E. M. KELLER

#### Ministers' Extra Income

TO THE EDITORS:

From time to time items having to do with ministers accepting fees and honoraria for weddings, funerals, etc., appear in Dr. Poling's Questions and Answers. Many of these have been very strongly against ministers accepting such, and in some instances, I feel they are justified. However, I am a Midwestern pastor of two small-town churches which serve a wide rural area. Our salary is modest indeed. Recently my experience was that with giving a wedding gift, booklet, etc., it cost us six dollars for a wedding. Just a little while ago it cost seven dollars actual cost. The small fee didn't even cover cost.

Last winter when a tragedy occurred to folk in our parish who are not at all closely tied to the church, our travel and phone bills cost over \$40. Many weeks afterward there was a belated word of thanks with a ten-dollar bill. A minister serves, of course, with the motive of Christian love, but realistically, we know that our cars just won't run on love. Gasoline costs money. Other items do also. I feel that these extra services by the minister ought to "pay their own way."

Minnesota

NAME WITHHELD

#### Delinquent Parents?

TO THE EDITORS:

The best authorities on juvenile problems estimate that by 1960 fifty per cent of our young people in the United States will have a police record of some kind. We can pray for juvenile delinquents and for the parents whose children are, or are



## It's CHRIST'S Birthday but the Guests are YOURS

**YES**, you are host to these men celebrating the greatest of all Birthdays. And how desperately they need your hospitality!

For these are the unwanted, the unloved, the despairing men of the Bowery. And in your name, your Bowery Mission invites them in for an extra measure of warmth and comfort and joy befitting this glorious Day of Days.

Here they find a beautifully decorated Christmas tree and individual gifts wrapped in gay paper and ribbons. They join in singing the old-time carols. They partake of a hearty Christmas dinner, with turkey and all the trimmings. But most of all, they have here a newer, brighter opportunity to find . . . Christ.

There is so much on a day like this to strike a hidden, all-but-forgotten chord in a man.

In the hush of Christmas, in the flood of memories that come pouring in, a man receives far more than the pair of warm socks, the suit of heavy underwear, or the shirt that you've carefully wrapped. By your thoughtfulness, you strike a spark of hope and faith within him.

Be sure to include these guests of yours on your Christmas list. Shop early for a warm and serviceable gift—socks, gloves, underwear, or a shirt. And won't you take just a moment now to let us know (a card will do) your gift will be on its way soon?

**THE BOWERY MISSION  
& Young Men's Home  
Office: 27 East 39th Street  
New York 16, New York**

about to be, listed on juvenile police records. But I am asking you now, as a safeguard for your own children as well as for others, to do more than pray; write your Congressman and ask him to support or enact legislation that will make the parents of delinquent children responsible for the acts of their children. In too many cases the juvenile's trouble is directly the fault of the parents.  
*North Liberty, Ind.* **MERL SHOEMAKER**

● But not in all cases! Would Reader Shoemaker also make the minister responsible for the acts of his church members?

### Editor's Blue Pencil

TO THE EDITORS:

As one who is not only trying to write but has at least pretended to be an editor, I agree with the late Harold Ross rather than with your policy (Back Talk, Sept.). An editor simply has to revise some manuscripts or else send back 99 per cent or more and pay an outrageous fee for every one accepted. If an author insists on his story being published exactly as is, let him publish it at his own expense.  
*Corona, Calif.* **KELLY JAMES**

### Hobby Helps Others

TO THE EDITORS:

I am handicapped but not a shut-in, and the mother of seven children. God has given me years of life after doctors thought I could not live, so I am in my way trying to help others as I know He would want me to. I intend to repair and dress over a hundred dolls this year if I can get that many broken dolls. Each is dressed in a different kind of dress, and painted if necessary. If anyone who has broken dolls will send them to me I will fix and dress them and give to a child who otherwise would not have any.

*Rt. 1, Box 779 Mrs. HELEN RHODE  
Atascadero, Calif.*

### Literature Needed

TO THE EDITORS:

We are anxious to obtain good Christian literature for both young and older people. We do a good deal of visiting in the hospitals and institutions here, but unless we can get literature from abroad, we shall often have to go empty handed.

**VICTOR C. UNDERHILL  
(Div. Com. Salvation Army)**

*27 Edward Street  
Port-of-Spain  
Trinidad, B.W.I.*

### Life Has More Purpose

TO THE EDITORS:

The days following my recent operation seemed endless until a patient in a bed next to mine lent me several magazines. Among them was a copy of the CHRISTIAN HERALD. I read it from the first page to the last and a great change took place within me. My will to live was reborn; and although I felt that I was only a burden and a hindrance to the people who loved me, I wanted to get well and be able to serve and do for others where and when I was needed.

*Hartford, Conn.* **ADA TATE HUARD**

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## NERVOUS

### MY NAME IS JOHN WINTERS



and "nerves" made my life miserable. So compare my suffering with yours and be prepared to hear the happiest news in years—for both women and men. I was jumpy, jittery, irritable, couldn't sleep, almost frantic at times. No one seemed to understand. I was growing older, full of fears and anxieties about my job, family affairs, health. I read books on how to conquer "nerves." I took vitamins, tonics, even powerful sedatives. Nothing seemed to help. Then one day a famous doctor told me about CERENE "for nerve serenity," the newest, safest and greatest discovery of its kind in his long experience—for both men and women. I am so happy I want everyone who suffers to know about this wonderful new way to **FEEL CALM ALL DAY, SLEEP WELL AT NIGHT—to feel free and young in nerves again!** Clinically tested, harmless, non-habit forming. But the story of CERENE "for nerve serenity" is too long to tell here. Please send your name and address and I'll send you the most welcome news in years.

**John Winters, Apt. 1511  
30 E. 48th St., N. Y. 17, N. Y.**

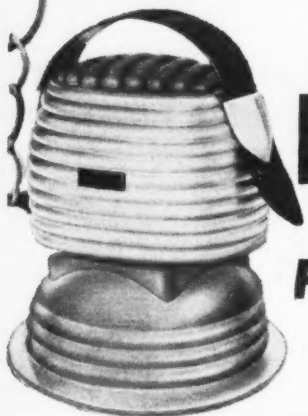
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When you use the Spot Reducer, it's almost like having your own private masseur at home. It's fun reducing this way! It not only helps you reduce and keep slim—but also aids in the relief of those types of aches and pains—and tired nerves that can be helped by massage! The Spot Reducer is handsomely made of light weight aluminum and rubber and truly a beautiful invention you will be thankful you own. AC 110 volts.

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Mail this coupon with only \$1 for your Spot Reducer on approval. Pay postman \$8.95 plus delivery—or send \$9.95 (full price) and we ship postage prepaid. Use it for ten days in your own home. Then if not delighted return Spot Reducer for full purchase price refund. Don't delay! You have nothing to lose—except ugly, embarrassing, undesirable pounds of FAT. MAIL COUPON now!

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Please send me the Spot Reducer for 10 days trial period. I enclose \$1. Upon arrival I will pay postman only \$8.95 plus postage and handling. If not delighted I may return SPOT REDUCER within 10 days for prompt refund of full purchase price.

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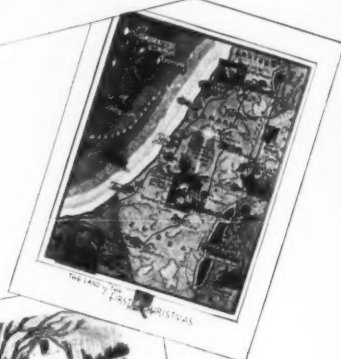
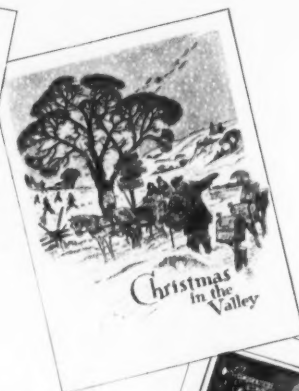


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